





# To the right Worshipfulb Sir George Calueley knight, High Sheriffe of the County Palansine of Cheffer: in-

Ship, &c.



HE earth beeing the common Mother and milch-nurse of all liuing creatures, in due season silled, and dringently manured, yeel-deth a muche more

plentiful crop of increase, if it might poffibly be measured than ever at the hands of the hulbandman in sowing time it received. A pithie perswassion to thankfulnes, and such a notable motive to duetifulnes, as a better, no not the like can be devised or imagined.

The confideration whereof, Right Worthipfull, finking into mine underflanding, and compared with the

fold curtefies, which continue comfort iffued from you, to my no fmall comfort

and commoditte hath incenfed & fet me on fire, though not as I would, yet as I could, to shew some manifest signe and argument, that I have your Worthips goodnes in fresh and dayly memorie: which although I dare not vow to requite, yet will do what I can in some respect to desenie.

Vouchfafe therefore, Right Worship. full, in the meane time, fince I have no pretious mines, to accept and like wel of this my simple mice: simple i confesse in common valuation: but precious, I dare auouch in found judgement and reason. A booke it is, which a kinsman of mine not so neere as deere vnto me, at my vrgent request bestowed vpon me in writing, for my private vie, and peculiar exercife.

Wherof when I had marked the commoditie, and faw that to communicate the same vn to the flock of the faithfull, were much better, and more thankswor. Athie, than to keepe it at home in my cofer impounded as my proper possession. and portion of my patrimonie : I was won and perswaded, at the importunate fuite and instance of fundry my trustie friends, who spon circumfped perufing of the same, gaue it due and deserved commendation, to confent and agree Authore agre ferente, & profus muito, that

### DE DICATORIE.

it should be published for the common benefit of the multitude.

Very loath I was, I speake my conscience, to offend my kinsman and friend in anic point of presumption: and much more loath, I veter my secret thought, to greeue anic godly and deuout soute, by det ining anic thing, the vie vyhereof mi ht increase their comfort. But being assaulted, as I was incessantly, vvith vehement perswasions & not able with all my fine wits, to withstand their weakest reason, I became willing to be ordered and rued, as they by discretion mights dissole me in so honest a request.

The same not in writing, Rig. t Worshipfull as I had it: but in print, as you
haue it, being the fissellings of a Cheshire
wit, gathered in a famous seedeplot of
great learning & prosound knowledge,
i present wnto you with such submission
as beseemeth an inseriour to his superiour, a client to his patrone, a welwiller

to his benefactor.

Befeeching you, of your accustomed courtefie, that as you have from time to time beene, not onely an earnest fauourer, and furtherer of godly and zealous men, but also a supporter and maintainer of vertuous and Christian meanings: so it would please you, with your title of credit and countenance, as with a shield

THE EPISTLE, &c.

to defend this religious worke, againft the darts of the malicious: that vinder-propped with so strong a piller, and armed with such surniture of munition and defence, it may have safe conduct and free passage, even through the midst of Gods enimies, and so come to the hands of the well disposed and devout.

Thus abruptly concluding, I commit
your worship, and al yours, to the tuition
and safegard of him, who never sayleth
his, the Lord God Almighty, who as hi
therto he hath, so hereaster he wisl,
even till the day of your death,
I doubt not blesse you with
the deaw of heaven, I
meane his grace:
whereunto I

fay, amen.

Your Worships
for sundrie causes
most dutifully bound,
WILLIAM BAKER.



# The Epistle to the



Vr aduerfarie she desel is fo watchfull a Lyon to deserve man, shat (as Peter (peak esh) he roresh and runnesh abone feeking by al meanes possible to dessoure him, This hu gree.

dinesse to smallow we easily to be a sufficient motive to make man warrio, and a sorceable meane to raise him out of the dengerous bed of since: wherein we dayly, yea, and almost housely commit spiritual formication with the dwell.

Besides this, at Baptisme our sureties in our behalfe did make their protestation before God the Father, and mother derusalem, that we should leave the whorish embracing of Satan, and marie our selects in bolines of life unso Christ ino lesse carefully than he in the wester of the comenant mercifully did offer himselfe, with all his precious iewels at baptisme.

This moriage was folermely celebrated by Godthe father, in the wombe of the Virgine

Marie



Marie: but at Baptisme. we is our owne per fons doe as it were ratissie it: protesting that Christ shall be our husband, and that so our that time we will take our farewell of the dwel, the world, the sless and all our commiss.

Thus being marr ed before such witnesses, we cannot reclaime our league of chastitis, unless we will have God himselfe, and our mother the Church, and Christ himselfe with al his holy espouses to beare witnes of condemnation algainst vs, to the toy of Satanour capitall addresses fairs.

And therefore, where the distell is called a drag on with fenen heads for his substitue: and ten hornes for his crueltierand man is dust and for as her by nature prone to euil, and therefore vn able to withstand hom; it behoueth him to take that for his weapon which may keepe him safe from she imassion of Saton, and we that re-

medy , whereby be may preferue bimfelfe from persury , and that is prayer.

Wherefore, when man is ensirened with enemies, when a gustie conscience warresh aquants him, when the world by fallhood, and
the stellhood him when the world by fallhood, and
thim: shen is standeth him upon to take prayer
in hand, that he may be able to conquer al those
menstrous. Hydras, or rather decessfull whores,
which trim and furnish them selves some way
or ether, to make Christ our Sau our awidow.

And truely, if that man would deepely confider with himselfe, either that be is a persuTO THE READER

red per fon that giveth place to the divell z or that he doth to his power make Christ a weeping widow, as curfed I erusalem did: or that Satan by trapping him in his whoorish trickes did veterly widoo him z is would not onely inuse him, but en in enforce him to prayer, which is the onely meane, that is able to keepe we true and faithfull wisses to Christ tesses.

And therefore the Lord our gracious Sausner wesgling with himfelfe not so much mans naughtines, for the which he desermeth a diuor sement: as Satans wonderous policies, and his northers wombe wherein he married vo, and bispeline, wherein he doth apparell we with his righteous fires, as glorious brides, least that we should plaie the harlets to our owne harme, whom he had bought with his precious blood, he willeth, and as it were beseeded by the two prayer, and so take assistance, that we may luce chast from all sin, even his for ever.

Come unto me, suith he, all ye that are beauty and laden, and I will refresh you. Behold, not-withstanding our duers and sundrie servications committed with Satan: yet the Lord our gracious bushood calleth us unto him, au not willing to disorse cut and insisteth us to prayer, that knowing and acknowledging our owne weakenes to withstand the whorsh entitlements of the disell, we may desire him our bead to helpe and assist us.

And truly as for prayer, we ought fo much the more read by to whe it, because by it wee

A so. pearle

#### TO THE READER.

pearfe the heavens, because by 12 we come into the Groomes Chamber, and sice as wish wings mso the lap of our louing husband lesus. And what honest wise would not slie to her bustand, when an harlot seeketh to abuse her?

Sith therefore Satan even from the wombe hy harloigh trippings feeketh to withdraw us from fo lowing an Husband as Christ Lefu, who shed his owne precious heart blood to redeeme us; then, when sower be attempted to trap us, it shall be our helf safetit to leape into his wounds, and to run into his bosome by faith full prayer, that being massed to him sathe verse of the commant, we may continue chast to the end.

Otherwise, if being tempted we suffer him to sucrement vs: we some our seleus not one by despiters of his bloud, but also propheners is of so holy a maringe, which was kept by the blesed Trinstie, in the wombe of the Virgine Marie.

And with what face shall we present our schools before so lowing an Husband as Issue Christ, at the day of indurer: ns, if that we yield here to the entising Dinell, and do not by consumuall and hearty prayer the affishmee, that we may consume as chast with him in ser for ever,

Wherefore, where Christ our husband cryeth, Come: if we will be counted he wisses, and nowheres, let us without lingring, alwayes repaire unto him infaithfull prayer, and let us

### TO THE KEADER

talke with him in his gloreous chamber, and be feech hims as he is a lossing husband, that he wil take picie upon us, and beflow upon us the gift of spirituall chastitic, that so we may be defended from the whoorish Pharao, who gest about by all meanes to make him a defelate W. dow.

But if man be stricken downer with the law, and the temptation of his onworthines with-draw hum from presenting his prayers to the maistie of God t then must be consider the cursed amazute, who being a cur dog, by the teit monie of Christ, yet making her appeale onto him, found some crums of somfort at his hands, and so was exalted to the childrens table? look upon this example, and let this suffice. The we of the booke I commit to thy discretion, to applie the some was

shy some a for the success of the same in necessis, and to thy body, as occasion in mins -

Ared.

Farewell in Christ.

of the Prebendaries of New Sarum.

# NAMES AND NVMber of the Treatifes comprifed in this booke: and where they are to bee found by the

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# DAVIDS SLING against great

Goliah.

The 1. Morning



Moste Gracious GOD the Father of all happines, and sountain of algodnes

O welfpring of mercie, that art wont beyond merit to display the banners of thy fauour, and vnlocke the closet of thy benefits, not onely to the needie Adamite, but generally to all: I am a curied Canaanite,

### Danids Sling.

euen a dog vnworthie to fit at the table of thy children , or to wait for the crums and offskum of their meat, O Lord. But not withflanding all this, my Lord and my God, Thope thou wilt not whip me out of thy house, but of a dog make me thy child ( by adoption in thy Son Christ, who came into this thornie world like a morning starre, to guide all Araying dogges to their masters palace. The wor man of Canaan, the confessed her felfe a dog, Paul was a Saub fuch a cur dog as fought by his teeth to teare the Lambes of the patture, O Lord: both thefe dogs did wander in the night of errout, and thraic from thee their mafter to Satan thine enemie.

Davids Sling.

enemie, and their aduerfarie.
But thy Son, mine onely ioy, of meere mercie became a star to conduct them again vnto thee: and so I trust thou wilt deale with me, O God of comfort, and father of mercie. I do not doubt, but that as I wander in the field of vanitie, so thou wilt recall me by the light of thy Gospell, by the beames of thy sun to thine house, there to dwel with thee for euer, Amen.

The 2. Morning prayer

Hat is this world,
O lord? it is euil;
it is a palace of
vaine pleasure, a
cage of iniquitie, or rather a
lumpe

Danids Sling.

lumpe of miserie . And what am I Lord? what am I but a friende of this present euill world, and an enimie to thee? what am I but schild of wrath, and Son of darknes? loglued Tto finne, and lymed with iniquitie, that my bodie is a bodie of finne. What then shal I do ? shall the mountaine of fin oppresse me ? or the world with the baites of vanitie fo choake me, that I shall never like an Egle flie to the carcafe? nor be able to crie for helpe to thee the onely morning Star, which art wont to spread forth the beames of comfort vnto the needie in time of extremitie? O Lord, giue me wings of faith to flie voto thee, and powre

Davids Sling.

vpon me the deaw of thy bleffing, that I may bud and beare the fruit of holineffe, through the operation of thy gracious bearnes. Giue me thy grace that I faile not in my vocation. that I may do good, and eschew euill, and fo make good that ( vow, which I made vnto thee in Baptisme before beloued Sion. Saue me from falling, and flay my feete from flipping, by thy holy word, which is the glaffe of thy will, and a lanterne to all them that walk in darknes, that beeing guided ouer this miftie world, I may ariue at the land of promise and Palace of rest in a lively faith, Amen.

The

# The 3. Morning prayer.

Wretch that I am, who shall deliuer me from this bodie of sinne? Oh

what shall I doe? shall I say with Cain, that mine iniquities are greater than can be remitted? shall the mist of mine iniquities choake me? shall the surging waves of mounting sinne drowne me? or shall I sinke in the pit of desperation? no: I will not. For the Sunne of mercie can dispearse the thicke mist and great cloude of mine iniquitie: the parching beame of thy Sunne, O Lord, is not onely able to calme, but also to drie vp the angrie floud of sinne:

and

and to to dash the Ship of Saran that diuellish piret against the fands, So that no storme of the divell shall overturne me, no raging blaft of finne shall difinay me, no thundercracke of biting conscience shall sinke the little Barke of my weake faith, which is grounded vpon arocke, and ouercommeth the world. Indeed if I were left to my felfe, then were there to waie but finking and Shipwracke : but thanks be to thee, Ogracious Godfor it, thou haft not left me to my felfe to wade in the gulfe of desperation : but thou hast spred foorth the beames of thy mercie, and by the heate of thy charitie dryed the gulfe, and kept me from

Danids Sling.

danger: to thee therefore beal glory, Amen.

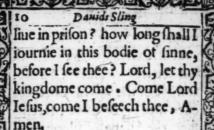
The 4. Morning Prayer.



HE glorious face of the Sunne which Thewethit felf, and cafteth his beames

ouer the whole world , I take it for an argument and earnest penie of thy good will toward thy Children : in the number of whome I account my felfe, though cheefe of finners, and not worthy to loofe the latcher of thy Sonnes (ho For if week) enjoie such a benefite in this strange countrie together with thine enemies : then what ioyous fights , what store of thy goodnes shall we reape in our

Davids Sling. naturall countrie, the bliffeful land of Canaan, where we shall not fee this worldelye Sunne, and eye of the world, but thee, even thee, good Lord, face to face, the Sunne of glorie, and onely Starre of maiestie? Such ioyes, O Lord, shall we have in the beholding of thee, as nei ther eye hath feene, nor eare hath heard, nor heart eyer conceiued. Such ioies, I fay, as paffe the reach, not onely of man, but also of Angels and Archangels to effective of . Bleffed are the dore-keepers of this house of ioie, where thou, O Lord, the Sunne of righteoufnes dooft most clearely spreade forth the beames of thy diuine maiestie. Ah! how long shall I



## The 1. Euening Prayer.

Lord, it is of mercie, without merite that I am a branch of the Vine Iesus: that I am thy house, and Temple of the holie Ghost. It is of inflice that thou hast appointed thine house to be a place of prayer: and of dutie therefore that we should pray vnto thee. For this, O Lord, I thanke thee, that

me, O Lord, the grace of thy Spirit, to conduct mee in the way of thy will, cleanse or create a new hart within me, that I may be a fit lodging for thee, and yeeld vp the sauourie sacrifice vnto thee, which thou requirest of euerie Christian, I meane the sacrifice of prayer,

the factifice of the heart, which fauoureth fweetely vnto thee.
And at this time in hope of the affiftance of thy Spirit, I defire thee, that as thou haft of mercie couered me this day vnder thy wings of fafetie: to thou wilt defend and keepe me this

nigh

Danids Sling. night from florming Sathan, who is woont, not only by day, but alfo, and that especially by night, to vndermine man, when his fenses are fettered in bands of rest. But I doo hope good Lord, that as I am then most vnable to withstand the buffets of Satan, fo thou wilt & be most readie to succourme: partly because thereby thou shalt vnlocke the rich Chest of thine infinite mercie, and partly because thou louest energy thing which thy handes have made . I will laye me downe therefore, in hope of thy protection, to whom

be all glorie,

The



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# The 2. Enening prayer.

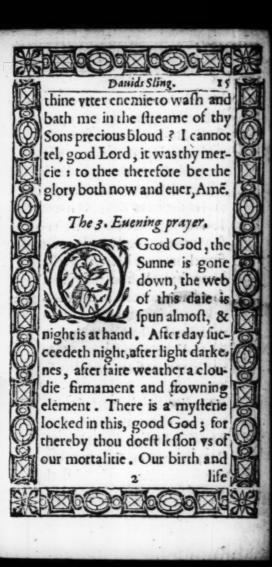


Most mightie and wife God, powr into me aboundantly y oile of thy grace,

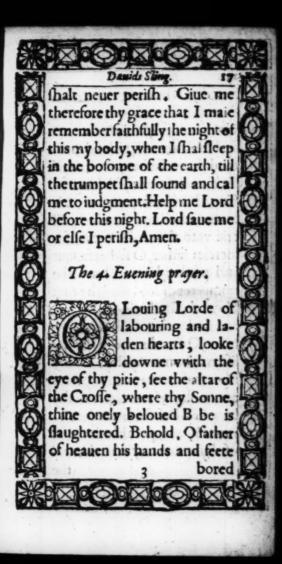
vnfetter my ftammering tong, that I may vtter, and vntip the strings of my blind & wanthart, that I may sufficiently conceine the infinitenes of thy fauor vnto me. But what should I saie of thine infinite goodnesse, which thou hast shewed vppon me? vvhere shall I begin, or where shall I end to discourse of thy mercy? I was nothing, and what did moone thee to make me a man endued vith reason? and why not a tree, a frog, a beast?

BI

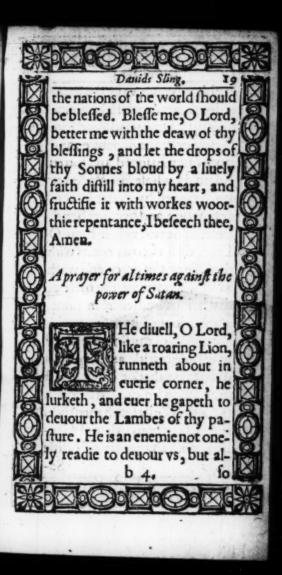
Iam brought to a nonplus, O Lord what shall I faie ? I did difgrace thy goodnes, and doo deface by my dayly finnes the image of innocencie, fo that I was not onely borne wrapped in damnable effate, but alfo dayly incur the danger of damnation : and yet doeft thou you derprop me in the promised feede, in that bleffed feede of Abraham, euen thine owne and one onely beloued fonne lefus Christ, by whome thou hast redeemed me . My bodie and foule were maruelloufly eclipfed for want of grace, and are dayly filthied in the puddle of iniquitie, the reward whereof was death. But what mooued thee, I being a cast away, even



life is like the daye : our death is like the night: as the day perio fheth, so dooth our life vanish with the vapour : and as night fucceedeth the daie, fo death followethlife, the tearm and period of these our daies, O sweet Iclus of thy mercie beat this leffon into my head, and root it firmely into my heart, and take away the vaile from my mind, that I may not onely know and acknowledge, but hourely rememberthat I am mortall, For it would be a bridle to reffrain and keepe me from raunging li centiously, and a spur to incite me to live holyly all the continuance of this my pilgrimage. Thy fpirit hath spokenit, faying: Remember thine end, and thou



bored, his head crowned with thornes, his thirst quenched with vineger , his fide vvounded and streaming bloud; attend deere Father, the crie of his bloudie sweate, his long fafling, his great patience, his bodie racked and crucified, allk crie vnto thee for mercie, for mercie: father, O father fauour and pardon him. This is the trumpetor of ioy, this is he that bloweth the blaff of comfort and foules folace : heare him, heare, O Lord: attend not my life, marke not my steps, for my life is vnfauoury, and my fteps are crooked; let the crie of thy bleeding Babe mooue thee to mercie, and put thee in mind of thy couenant, that in him all



Davids Sling. fo able to catch vs in the fnare of iniquitie, against thy divine maietty. For daily do we cate the fower grape of nature, and fauor of vnfeafoned and rotten Adam, in whose sinfullact wee are wrapped by defert in condemnation, and become bond flaues of Satan, vnleffe thou, O Lord, do feafon our hearts with the Oile of thy grace, and wash vs in the water of thy mercie, that being cleanfed from finne, and made as white as fnow with the merits of thy Son, the divell may loofe his title, and forget his obligation that he had against vs, and we be quitted from his tyranny. We befeech thee there fore, O gracious father of Heauen, with thy power to bridle

Satan, and in thy mercy to be are with vs, with thy might to maifler him, & in thy grace to graffe vs in Iesus the lively vine of mercie, that growing in him, no florme may be able to tosse and overturne vs, we beseech thee, Amen.

### Another.

Dayly, O LORD, do we passe the limits of thy wil: we sinne at the least seven times aday and pledge mother Eve in the dregs of nature. This is the fraistie of the sless, and this is the weaknes of all Adamsisive: a miserable case, O Lord, vales in thy mercie thou wilt wrap vs & cover the nakednes of nature with the white raiment of grace b 5. that

that we being thine maie neuer despaire for anie brunt of & storming Satan, be it neuer fo perillous. Lord faue vs, in thy mercie faue vs, haue pittie and compassion vpon vs, and marke not our steps, which are crooked, but cast the eie of thy fauour vponthy Sonne Christ, who was content to fuffer the bleeding paines of the Croffe to fatisfie thy wrath, and to deliver vs from the stinge of an hellie conscience. We beseech thee therefore, O louing Lord, not to observe our iniquities, but to wash vs from the guiltines of finne in the flood of thy mercies, and fo to faue vs, that being dead in iniquitie, and yet faued of thine infinite pit.

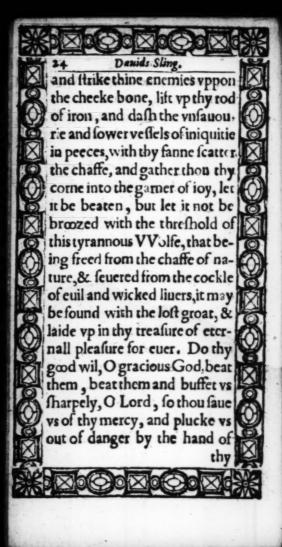
tie, we may give all glorie vnto thee, and fing with our mother the Church, that faluation only belongeth to thee, Amen.

A prayer for all afflicted Christians.



Reat are the troubles of the righteous, O Lord, and manie they bee that

arise against thee and thine annointed, like wolves to teare them, and butchering Herods to behead and dispatch them. Euen for thy sake, O Lord, are thy children brought to the slaughterhouse, for the testimonie of thy trueth are they tied in bands, and beaten with wandes daylie. Vp Lord, arise and



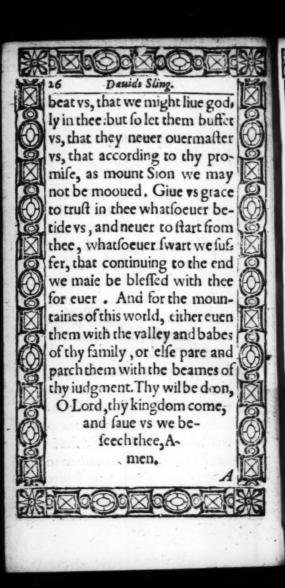


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thy mighty power, prop vs with thy power, that we may magnize fie thee of thy mercy, Amen,

### Another.

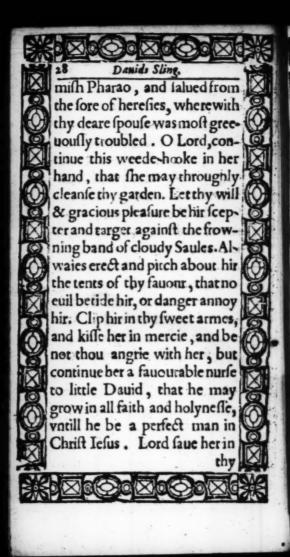
He mountains of this wic. ked world are manie and la mighty , O Lord , and little is the flocke of thy sheepe. The mountaines are cuen parched with fury against thy congregation to prese with the weight of their tyrannie the babes of thy familie. Awake vp therefore,O Lord, fleepe not, flumber not, but awake and defeat their imagined mischief, asthou hast promifed, that they that trust in thee shal be as mour Ston, which canot be remoued. Suffer them to beate

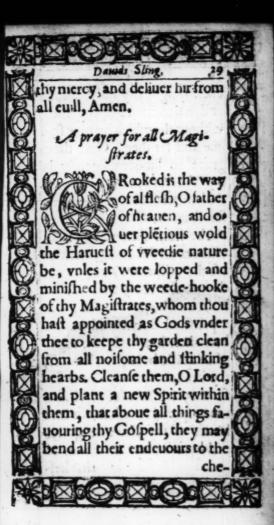


## A prayer for the Queene.

thanke thee for the great care, which thou haft ouer thy Church. Shee hath beene toffed with

the vyaues of this vyorld, and the preaching of thy vyorde did suffershipwracke: but now O Lord, now of meere mercie thou hast repaired the broken hart of Ierusalem, and gladder ned our harts with the wine of comfort. For thou hast appointed a mother ouer Sion, to cherish and defend her from all her storming aduersaries: so that by hir meanes we are freed from the slauerie of the Ro-

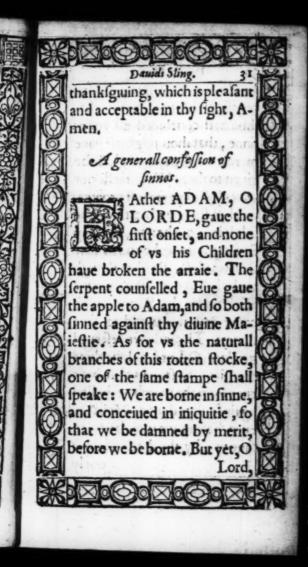




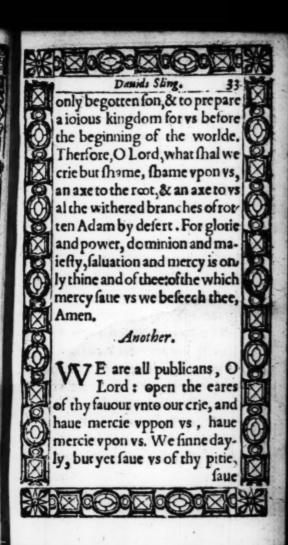
Danids Sling. cherishing of thy holy Church and maintenance of the truth. without the which no man shall liue and fee thee . Giue them grace to labour diligently in thy Vineyard, to mow downe the haruelt of finne, and neither for feare or flatterie to start backe from their duetie : but C without all discouragement to vie thy will as an Axe, to cut downe the roote that withereth, and beareth nothing but a perished stocke and barren branches:that the dead boughs of iniquitie being broken off, the branches of thy Sonne Iefus may without let or hinderance spread foorth the sweete leaves of thy favourie grace,

and beare in hart the fruites of

thankef D

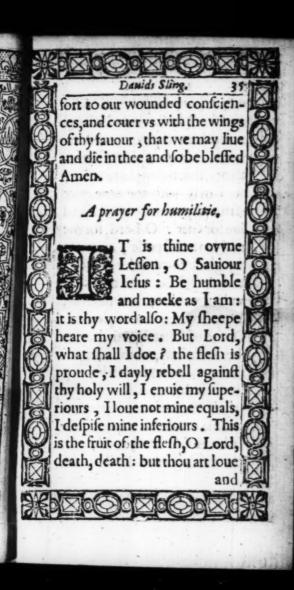


Lorde vve confesse it , to our comfort and thy glorie, that thou halt concluded all vnder finne, that thou mighteft haue mercie on all, and all glorie be given to thee. We contesse our Iclues loft, we are loft groates, and loft sheepe : but this is the fole joie of our hearts , that thy Son came to feeke and to faue that was loft. So that though we be loft in our felues , yet we are found in thy Sonne, who came into this world to faue finners. This is thy vndeferued godnes, O Lord, to loue thine enemies, to faue vs that have euen from the wombe rebelled against thy divine Maiestie, euen before we were borne to faue vs , by the death of thine

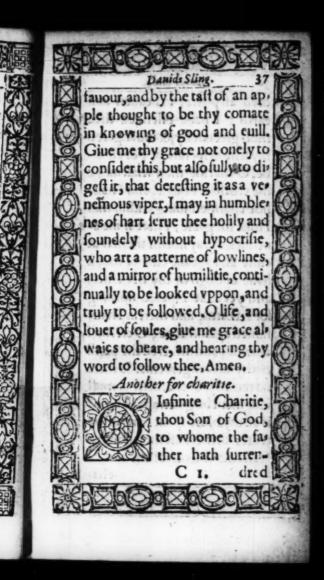


fauc vs, Oh faue vs, and fhew thy compassion upon vs. Let 3 vs not die a Judas death, let vs neuer tune the dolefull fong of Cain: but ingraue in our heart, a ful and lively faith in thee, that neuer doubting of thy bountious mercie, vve may vvich a free conscience set Satan at defyance, and all his hellish band . Pitifull Iefu, heare this our cie, and fence vs with thy grace against the gaping diwell, who roreth of crueltie, and lurketh in euerie corner of malicious subtiltie, to trappe and to fnare, to take and teare vs with the clavves of his firie and mercileffe enuie . Fence vs with faith against him, O

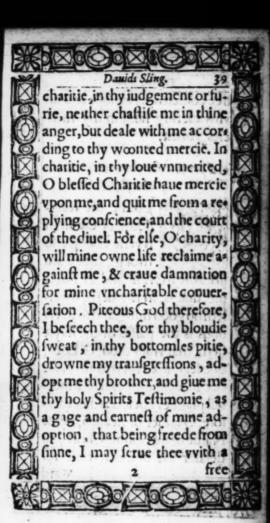
Lord, lay the plaister of com-

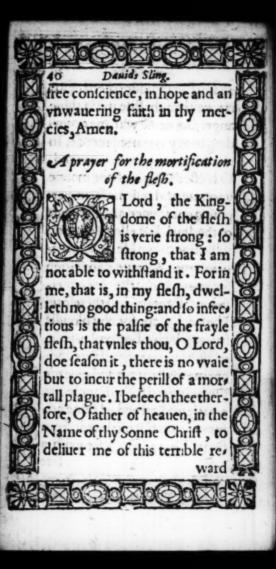


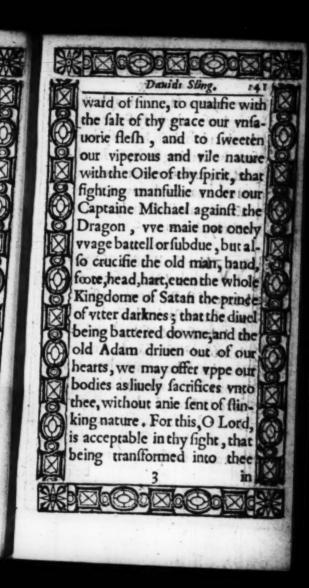
Danids Sling. and life, O louing Ielus. And therefore 1 befeech thee of thy tender loue to pitie me, to endue me with the spirit of humblenes, that being poore in Spirit, I may with the little ones of thy kingdome be bleffed and live for ever . O Lord, for the ke auoidance of pride, giue me thy grace to confider, that by it an Angell became a Diuell. and man vyas excommunicate from the Paradice of pleasure. Defire of foueraignetie begate the diuel, some, death and damnation: fo that out of it, as a most filthie puddle islued a whole Sea of mischeese and miserie . Of this cup of pride father Adam dranke, when by his disobedience he lost thy



# Danids Sling. dred all power in heaven and earth : I have offended thee most greeuoufly, & indangered my selfe desperately. For charitie, O charitie thou shaltiudge the worldin equitie, and I haue not charitie biding within me. I loue for gaine, I hate mine enemies, I pray not for them that curse and speake euill of me, I haue enough of thy benefites, and yet have I spared nothing for Lazarus, and therein I haue finned against thee, Octernall charitie, and incurred the perill of thy iult judgements. Is there no remedy, O charitie, but must iudgment be giuen against me? is all thy blood spent? are all thy teares drie? hast thou none to wash me ? Correct me not, O



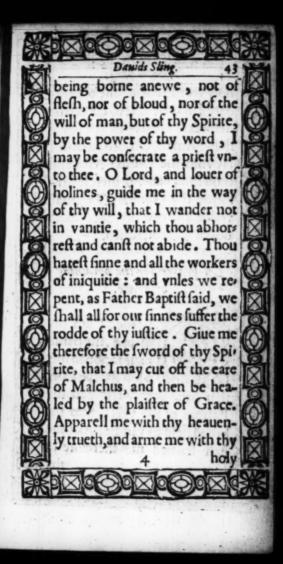


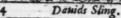


in newnes of life, we may be fit temples for thy holy Spirite, to dwel and abide in. Mortify there fore the flaming flesh, O Lord, and appease the waves of our wanton nature, that we may be eue as thou willest; holy as thou artholy, Amen.

Another.

borne of flesh, the very affection whereof is death. Shall die? shall the frame of thy hands be destroied? no, Lord. For thy mercies sake remember thy promise: Aske and haue. I aske, O Lord, I aske: mercy do I aske, I desire thee in the bowels of thy Son Christ to regenerate me a spiritual man, that being



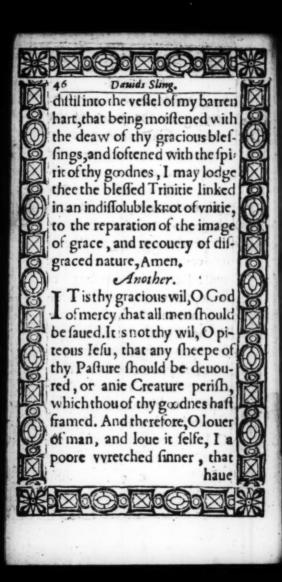


holy word, that in time of combate I may be able to cut off the desperate assaults of the sinfull flesh; Amen, O Lord, Amen, I say vnto the words: Aske and thou shalt haue. In mercie performe thy promise, O eternall veritie, and give me grace not to doubt thereof, Amen.

A prayer for the obtaining of grace.

Lorde, I am thy sheepe, thy hands have facioned me: a lost sheepe I am, that have vvandered past thy Pasture of thy vvill, into the broad field of vanitie. As thou hast framed me therefore of

thy goodnes, fo recall me from straying by the voice of thy mercie . Giue mee grace to heare thee , hearing to come vnto thee, comming to follow thee, and following thee the waie to heaven, and doore of glorie, euer to beare about me the pearle of grace, and neuer & to decline from the rule of thy vvill, Keepe me from the pit of finne, vnderprop me from falling into the ditch of iniquitie, by the hand of thy fauour, and fence me with grace, the buckler of thy mercie, that I maie defeate Satans vvilineffe, and repell the blowes of frowning fin and a cloudie conscience. O Lord, let grace through the pipe or chanell of thy mercie



Danids Sling.

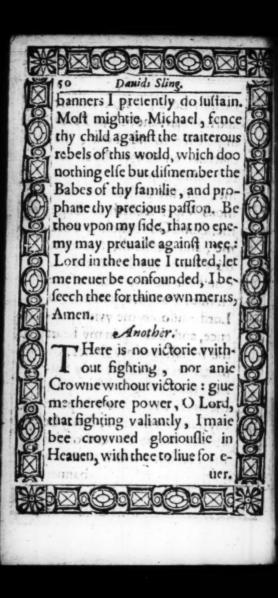
haue a long time pastured in the broade vvaie of iniquitie, yet hearing thee continually, and that of mercie calling : Come vnto me, do come vnto thee for grace and mercie against merited condemnation. Grace Lord, grace is all my fuit. For Ik ama plaine caltaway : and by thousands more wretched than the crawling VVorme of the earth, vnles thou bedecke mee with the garment of Grace, and marrie me in thy mercies promised to the house of Dauid. Lap me therefore, O Father of Heauen, in thy white raiment, and apparell my nakednes with the vyouen coate of thy grace, that Satan finding no learne in my wedding

garment, may not be able in anie respect to rip vp my faultes
before thee at the day of thy vifitation. This do, O gracious Iefu, clip me in thy sweete armes,
and bow downe thy head to
kiffe me in mercy, and be not
angry for my fins, but drowne
them in thy precious blood, for
thine owne sake I beseech thee,
Amen.

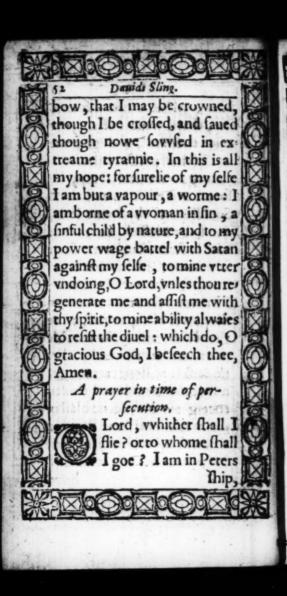
A prayer for patience in

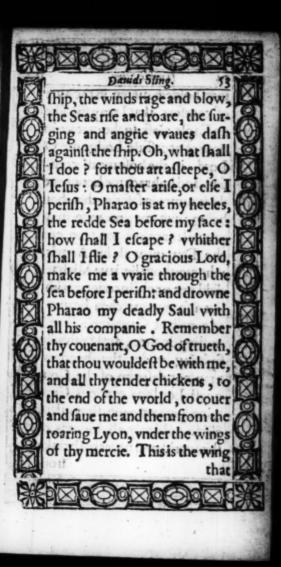
Fountaine of comfort, O streamie Welspring of vndescrued mercie; behold most gracious G O D and louing Father, I beseech thee me thy poore creature.

Behold Lord, 1 am a worme and no man: the buls of Basan impale me round about , the diuel like an hungry Lyon roreth and gapeth to dispatch me, and the flesh like a venes mous Viper feeketh to ftinge me. Good God behold, behold me, and fortifie thy feruaunt, thine owne handle vvorke, as gainst the stormy blasts of the enimie. Patience, patience, O Lord: adorne me vvith patience, and feale vp in my heart the remission of my sinnes, by the testimonie of thy holy Spirite, that being holden vp by the anchor of a lively hope in thy sufficient merites, I may be able to indure the end of this my combat, which vnder thy banners



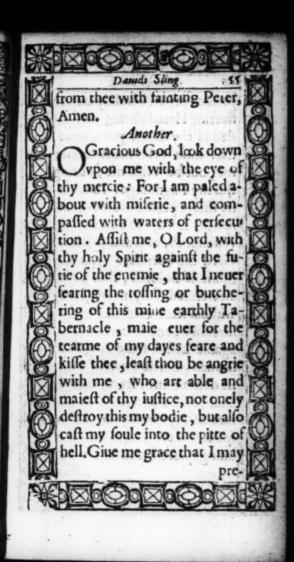
euer . Minister strength vnto me, that I maie ouermayster mine enemies, and give me the Spirit of patience, that continuing to the end, I may be found and taken as a faithfull Souldiour of thy Sonne Iefus, and fo be bleffed. Let me not faint in feare, but let me fight [c] in a lively faith, which overmatcheth the vyhole vvorld, Plantme a naturall branch by the power of thy word, in the vine Iesus; and make me able to endure euerie cracke. Let no canker of sinne eate me, let no worme of a burnt conscience graw me, let no blaft of the world ouerturne me: but staie me vp with thy mightie hand, and be euer at mine el-





### 54 Danids Sling.

that holdeth me vp in the ayre of comfort, that I may flie like an Eagle aloft to the carcale in time of neceffitie. Lodge me,O Lord, in the bosome of comfort, and imbrace me betweene thine armes in fafetie, that thou being with me, no man may preuaile against me; no not the Dragon with his Angels, whome thou the true Michael didft not onely incounter with, but also ouermatch in heauen, as a valiant Captaine : that I crufting in thee, and faithfully fighting vnder thy banners, may not despaire of the Conquest. Lord and gracious Captaine, give vnto me ftrength to abide valiantly all bruntes of this world, and neuer to fhrinke from



**第一个** 

present my selfe boldly before fleering Herod : being perfwaded of thy divine providence, that thou wilt never forfake me, but be with me, during this my Pilgrimage. Iam better than a pennie-woorth Sparrow, O Lord, who cannot die vvithout thy vvill and pleasure. Gard me therefore with the Spirit of boldnes, that being ascerteined of thy mercie, Imay without feare confesse thee before men, and so be confessed againe before thine Angels in heaven. Let no smart of milerie dismaie me, let no thornie Saul discourage mee in the race of my profession, let no sparkes of crueltie, or smoke of biting tyrannie choake the cons feffion 20

fession of thee; but pitch about me the tents of thy grace, that being vuderpropped I fall not from thee: do this, O Lord, for thy names sake, Amen.

A prayer against the enemies

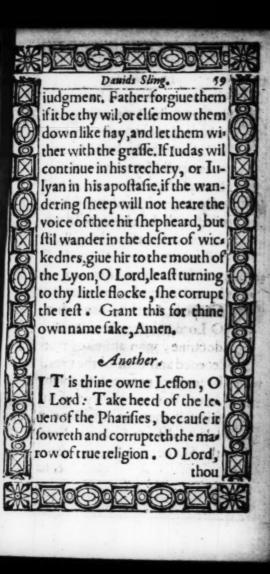
Lord and gracious GOD, looke vpon the face of thy Churche: Iudas

doth kisse her, and all to betraie her, or rather make hauocke of her. Behold Lord, the Tares haue almost choked thy corne, and the cockle-sower looketh for a plenteous haruest. Theu sees this, O Lord, thou sees it:

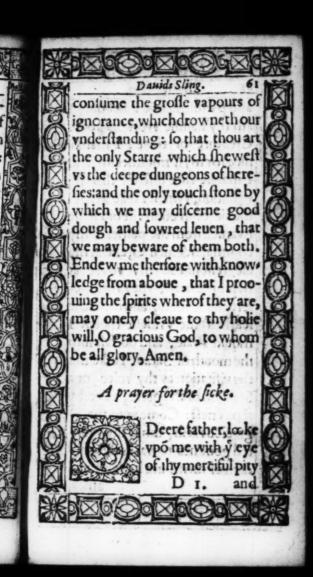
awake therefore, and take thy Fanne in thy hand, to divide thy corne

### 58 Davids Sling.

Corne from the chaffe. Gather & thy Corne into thy garner, and with a blafte of thy mouthe scatter the chaffe. Purge thy Garden, O Lord, let no weede grow among thy Lillies, let no thorne hedge in thy fauourie Rose, but fil thy Church with the grace of thy Spirite, least being the fairest of all women, the touch the pitch , and fobe defiled. Burne vp the leuened and fowre dough of iniquine: but specially of herefie, which the Cockle-prophets seeke to bake, that wee may not onely eate it, but also digest it, to the great eclipse of thy word, and our owne damnation. O Lord conuert them, or else restraine them with the bridle of thy iudge-

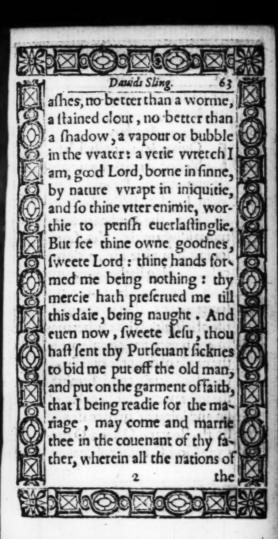


thou knowestir, and I acknowledge it, that I am a sprigge of withered nature, a dead branch of the rotten flocke of Adam : what shall I fay? a natural man I am, fo blinded with the mift of ignorance, and overshado wed with the cloud of blind. nes, that I cannot do well, or will well, no not thinke well: for vnable I am to aspire to the knowledge of thy reuealed Gospell. And how can I then, O Lord, take heede of leuened doctrine, who am altogether levened and bent to the vvorle by force of nature ? O louing lefus, thou art the eye of the faithfull, thou art wisedome it telle to defeate Sarans wilines the Sunne of righteoulnesse to



dren of men, I am but duft and

affics,

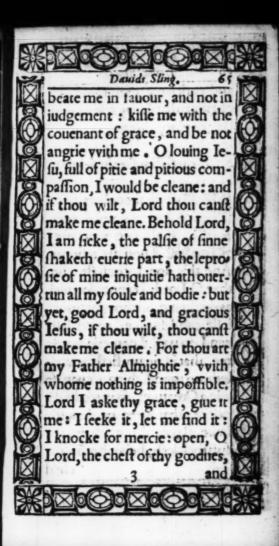


Danids Sling.

the world by promite are bleffed, Amen.

Another.

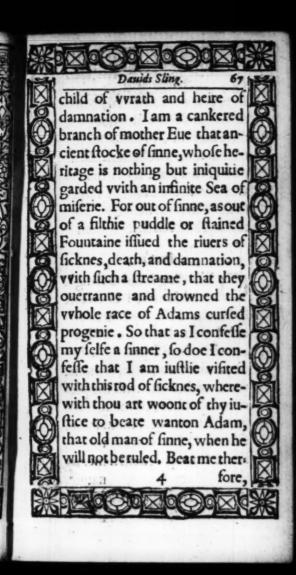
Ouing Iefu, pitifull Iefu, bleffed Trinitie haue mercie vppon me. Behold, I am ficke Lord : iustly buffeted for sinne, the Mother of euery mortall infirmitie. Yet Lord, louing Ielu pitie me, pitiemy case. Louing Father, purge me with Isop, cleanse me from my fecret finnes, drie vp the puddle of iniquity with the beames of thy mercy, and cleanse me in the poole of thy precious blood, that this ficknes and infirmitie, the iust reward and penaltie of fin and iniquitie may cease and finish. Beat me, O God, O gracious God, O Father of heaven, e



and enrich me with the lewels of grace, that I may reigne with thee in glory, Amen.

A confession for the sicke.

words, my deedes, all crie vnto me:
And this doo I confesse vnto thee, O Lord: I cannot so much as thinke a good thought, much lesse can I do well. I confesse that in me, that is, in my sless, dwelleth no good thing: euen so vile a Creature, so vvretched a caitise, that Satan might justly have claymed my lite in the swathelcloth, being borne the



fore, beate me, O Lord, to better me: and smite me enough, so thou saue me, as I doo put my trust in thee. Let Satan haue no power to harme mee, nor the world with the baites of vanitie to snare me: but desed me from al euil, I beseech thee, Amen.

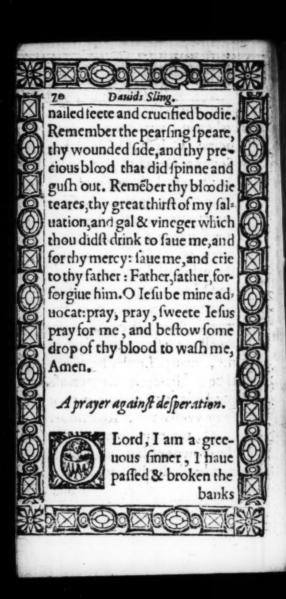
## Another.

Bleeding Iesus! Oslaughetered Lambe! Osweete Babe of the Virgine Mary, and only beloued dearling of God: behold, here I lie sicke in bodie, and fore in soule, vyhome thou hast bought with thy precious bloud. Helpe me, saue me from sinne, the Fountaine of sicknes, O Fountaine of mercy. For I am a greeuous sinner by

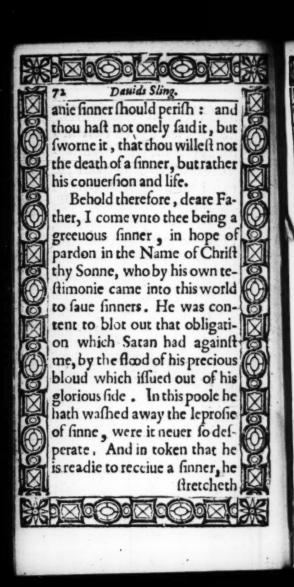
me, saue me, salue me with the merit of thy Passion, against the palsie of sinne and iniquitie. O Lambe of God, thou hast taken away the sinnes of the world, thou hast crucified the diuell: confirme this fayth in me, louing Lord, I beseech thee: I beseech thee increase my faith, and renewe a right spirit vvithin me. Remember Lord, remember sweet lesus,

thy crowne of thornes, and bruzed head, thy boared handes,

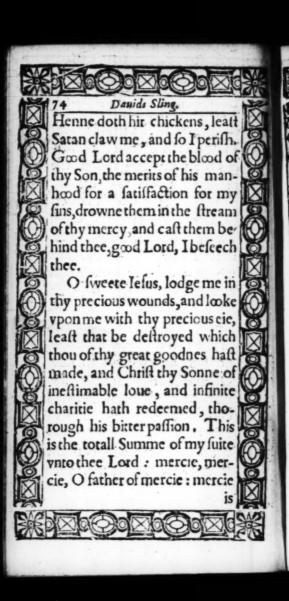
IMI



banks of thy commandements from the vyombe till this daie I haue with the pirat Satan fayled in the Ship of iniquitie, fo that I maje faje with Paul: I am chiefe of all finners. This must Incedes confesse to thee. & O God of iuftice, & this worme of conscience biteth me. What then, good Lord? shal the worm devoure me? Shall this snake of conscience sting me to death? what good Lord? is the streame of thy mercy stopped? are the rivers of thy grace dried vppe? is there no drop of thy bloud left to wash my seelie soule? doest thou not cal me? faying: Come vnto me. Yes, good Lord, and therefore despaire I willnot. It is not thy will that |



Davids Sling. stretcheth forth both his sweete armes, as readie to embrace, and boweth downe his glorious head, as willing to kiffe the prodigall Child that craueth pardon for his missespent daies. O Lord and gracious God, I have wasted my daies in vas nitie, I have from time to time troden under my feet the pearls of Christian profession, euen from the wombe have I beene a rebellious traitour to thy maie. flie, a friend to this world, to godlines an enimie : but now O Lord, I crie vnto thee : forgiue me, torgiue me. Now I come vnto thee, as thou haft called me : now therefore couer me with the winges of thy mercy, and tender me as the



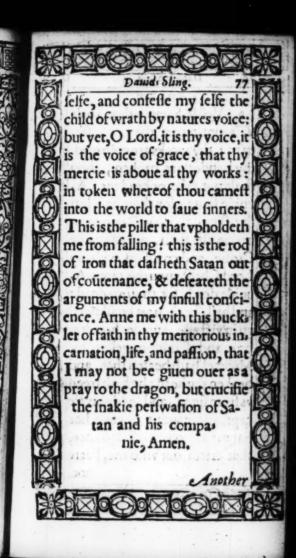
is the thing that I begge: haue mercie vpon me, haue mercie vpon me, I befeech thee louing Lord, haue pitie vpon me. Be thou my shepheard to defend me, my Cattell of defence to faue me against the gaping diuell. Thou haft ftore of mercy for them that aske it : O Lord, & therefore even for the wounds of thy deare fonne, have mercy vpon me, let not fin fling me to death, but lay to my fore foule the falue of thy mercy, one drop of thy fons blood, a little dew of thy bleffing, good Lord, Ibefeech thee, Amen.

#### Another.

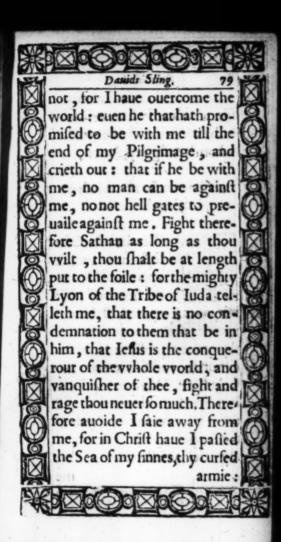
O Lord my thoughtes, my vyordes, mine actions, haue

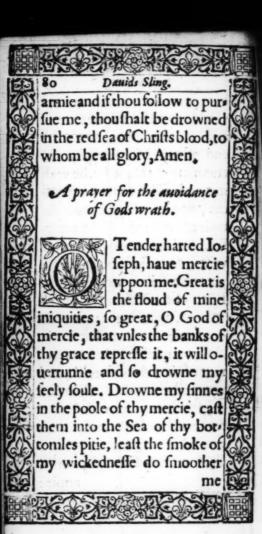
# Danids Sling. haue taken vveapons and waged battell against me : and Satan that old rebellious traitour taketh part with them to ouerthrow me thy poore and impotent Souldiour. He raiseth vp the fnake of my conscience to fling me, and the poison of an euil life to infect me with the desperate plague of Cains blasphemie: and I am but flesh, vnable to withstand the furie of this dragon. Oh what shal I do? I am a finner, as Satan fayeth, and my conscience telleth me , and the reward is I death as thy word doth teach me. Whatthen shall do? shall I die as Iudas. O Lord ? is there no remedie ? furelie my Lord

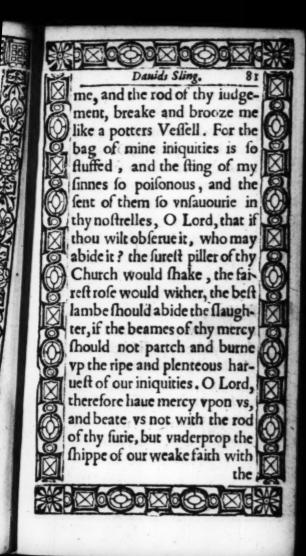
and my God, I despaire in my

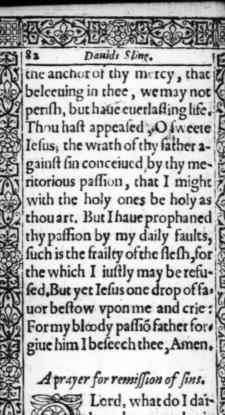


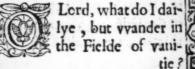
Voide Satan: thou shalt not tempt the Lords feruant : thy works are destroied, thy bandes are broken, thou shalt not take or bind me. Auoide sinne: for thou hast lost thy fling, thou wast condemned in the flesh, nailed to the Crosse, and crucified with my Lord Christ vpon the tree . Auoide death, for thou art dead: and hell, for thou art (wallowed) vp in victorie. Auoide thou dras gon, and all thine angelles, for Michael hath beaten thee, and broken thy head : he hath freed vs from finne, and ledde awaie captivitie captive : even hee Saran hath ouermastered thee, that crieth out vnto me, Feare

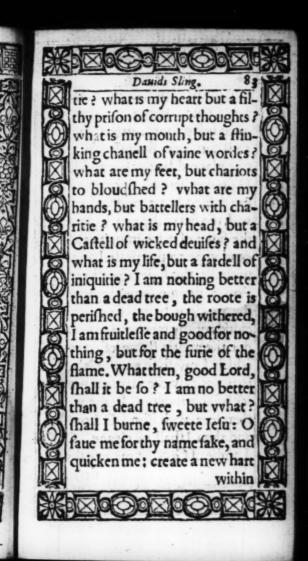












within me, ingraffe me in the true Oliue, purge me that I maje bring foorth much fruit and for ever flourish like a tree planted by the rivers fide. O powre the oile of grace into my defiled heart, and feafon it with the falt of thy mercie, leaft the fume of mine iniquities afcend vppe to thy nostrels, and prouoke thy furie against me. Powre downe some drops of thy precious bloud from the clouds of thy mercy, to quench out the angrie flame of finne, which I my felfe am not able to put out by the vertuous water of any merite . Purge me therefore with Ifop, O Lord, and then Ishall be cleane. O Lambe of God, let me eate thy

flesh, and drink thy blood, that I may live by thee, and cloath me in the woll of thy mercy, that no winter of storming sinne do pinch my seely soulc. This do, O lord, for thy mercies sake, Amé.

### Another.

Lord, like a witles sheepe I wander in the perillous wildernes of sinne: I am lost, O my God, in the field of vanitie, vehere Satan seeketh to trap and deceive me veith the flattering baite of sinfull pleasure. Good Lord leave thy ninesie nine, and looke for the lott sheepe till thou have found her. For I am lost good Lord, and must needes perish, valesse thou save me: Draw me vp to E 1. thee

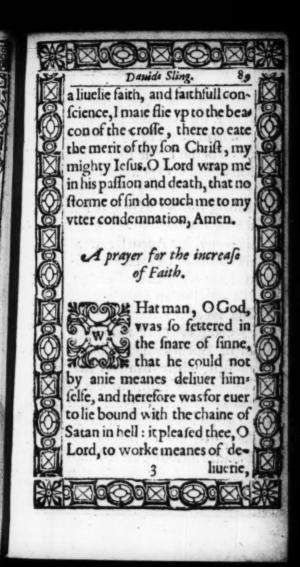
thee in the bucket of thy mercy, and place me in thy fafe passure of grace, the only fling that ouermaftereth Satan, Choofe me into the colledge of ioy, that I may sleepe in the lappe of thy word, which is thy power vnto faluation, Do this, O Lorde, for thine owne fake, that thine angels may have occasion to reioice, and to fet forth thy glory. Look for the lost groat, O gracious God, and find it out with the candle of thy mercy, and lock it vp in the treasure of ioy : cuen me, O Lord, that thou thy felfe in great ioy maiest cal thine holy angels and heavenly company to reioice with thee, because thou hatt found me a lost groat, and straying sheepe . Be

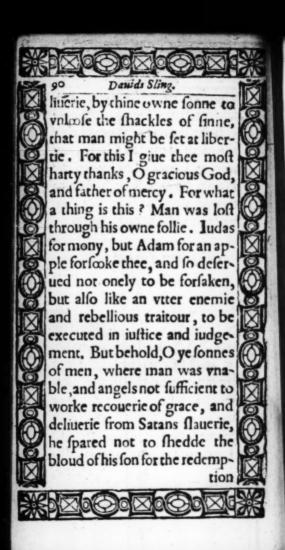
thourny lefus, cuen for thine own fake, wash away the leprosie of sin, that being cleansed, I may returne in joy, to sound out the praises of thy holy and vndescrued dealinges with mee thine enimy, Amen.

### Another.

Bend downethy piteous eie of heauen, and looke vppon me thy poore and wretched creature. Behold I thy handiworke, thine owne workemanship am disgraced, nature hath vvrapped me in sinne, the diuell hath defaced bodie and soule, so that I am nothing better than a lumpe of iniquitie. The euill

gardener hath planted weedes in thy Garden the euil husband hath fowne Tares and Cockle in thy Field. O Lord, with the Sword of thy mercy digge vp the weedes of finne: and with the beames of thy pity parich vp the Cockleand Tares of Sa-k tan, that I may flourish like a branch of thy Sonne Iefus, and grow like a flower in the Par fture of grace, by the deaw of thy bleffing . Scatter awaie from thy face with the wind of thy mercie, the chaffe of iniquitie, and garher thine owne Corne into the Garner of glorie. Let me not flarue for want of grace , but feede me vvith mercie, and make me a fimple! Doue, that having the wings of



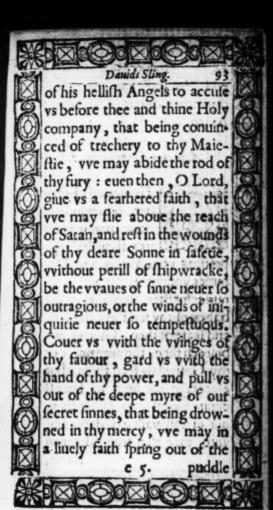


tion of man, and laustaction of

Behold and wonder: God hath but one Sonne, his deare! Sonne, his onely ioy, his owne Image, his expresse substance, and yet doth he fend this one Babe, like a Lambe in this euill evvorld among Foxes, to be forne, and cruelly butchered, that by the drops of his precious bloud, he might weath the filthy face of our foules , and with the wool of his paffion, the merit of his flaughter, fo cloath ways, that no floring of raging finne might difmay vs .. The Areames of thy Sonnes bloud, vnleffe vve bathe our selves in them, vnles we weath vs in the poole of his blood, his paffion,

thing auaile vs. Giue vs. therefore, good God, a full and found
hand, that we may receive the
bloud of thy Sonne Christ, to
our faluation. Increase our faith
in vs, giue vs a winged fai h, that
we may flie vnto Christ thy son
and our fautour, standing on the
beacon of the crosse, to purchase the redemption of the
whole world.

But especially in time of extremitie, when Satan dooth seeke to chooke vs with the smoothering smoke of sin, and like a ville Pirate seeketh to sinke the Shippe of our vveake faith: then, O Lord, when he raketh our sinnes out of the a-shes, and calleth a Parliament.



94 Danids Sling.

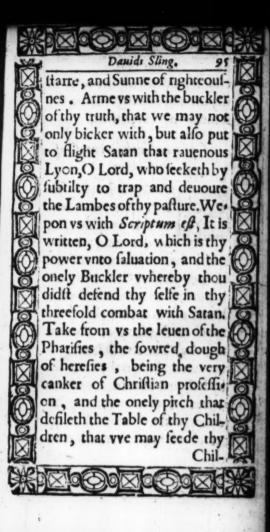
puddle of misery, into the sea of thy merits for our endles safety, Amen.

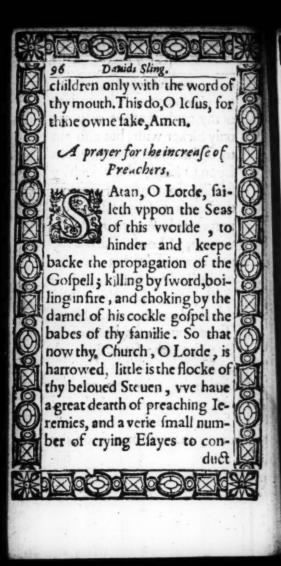
A prayer for preachers.

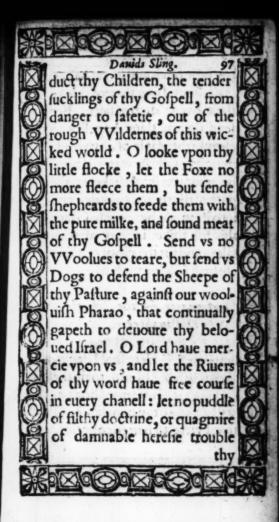


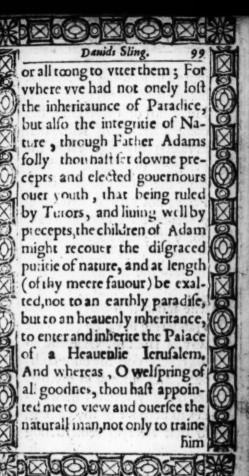
Thoug od sheeps herd of our soules, haue mercy vpont vs: thou hast ap-

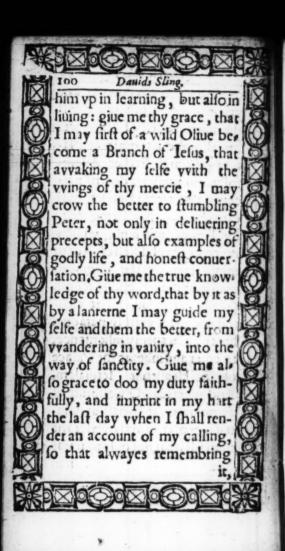
pointed vs as Vicars and Dcputies under thee, or rather for nurses for thee, to traine up the babes of thy family in the loue and seare of thee. Give vs, we beseech thee, the pure milke of thy Gospell to seed them; but especially the light of honest conversation, to guide them out of this valley of darkenes, vinto thee the true Morning

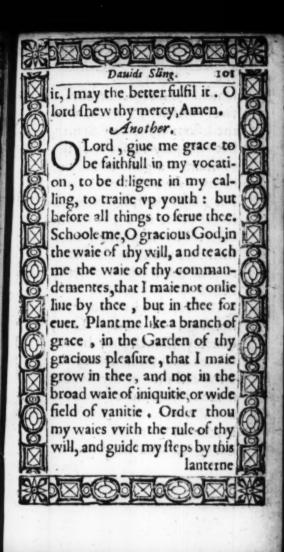








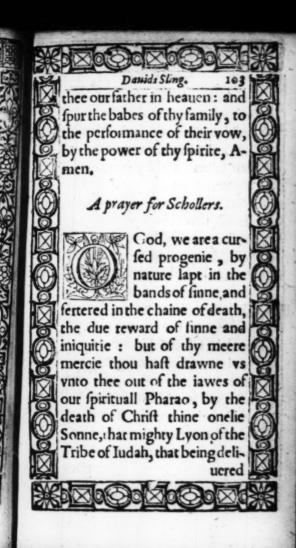




Danids Sling.

102

Ilanterne of life, that neither for feare or flatterie I iwarue from the leftons of thy holy Spirit : but euer may walke with the vvarrant of a good confeience in thy Law and Testimonies. For this, O Lord, In Ill redound to the profit of thy Church, whereof by Baptisme I am a member: as also to the bettering of youth which is better Schooled by examples of a godly life, than by precepts of learning . Therefore O Lord, that thy Church may be vnsported and vvithout wrinkle, I beseech thee in thy Sonnes name to have mercy vpon me and all my brethren, which live Nin faith and feare of thee, that our good lines may glorifie thee lo

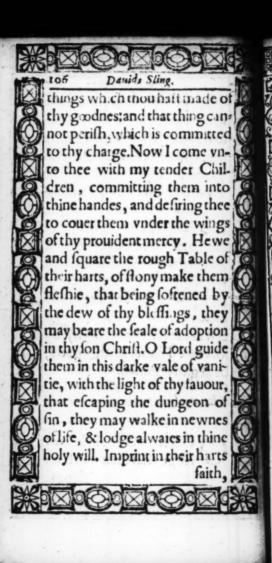


Danids Sling. uered from the handes of our enemies, we might ferue theek in him all the daies of this our life . But because we cannot of our felues, and by our felues, aspire to the end of our redemption ; we give thee thankes, O Lord, that it hath pleafed thee to helpe vs by this meanes, to wit, by placing vs vnder tutours. Thou halt throughlie fifted our nature : thou knowest that there is continuall battell betweene the wanton flesh, and the spirit of fanctification : and therefore to represse old Adam , and to crucifie the

Kingdome of the wanton flesh, thou hast put this yoke vppon vs to be vnder tutours and gouernours, to crop the crooked

boughes Ex

Danids Sling. boughes off, and to mowell downetheripe haruest of wicked nature, that they might by precepts of life, with the affistance of thy Spirit, graffe vs in the true Vine lefus, and allo print the stampe of Christian knowledge in the Tables of our harts : that being no bafe & metall, but pure and fine filuer, we might ( and yet of grace) be weighed in the balance of thy mercy as currant coin, to be placed in the storehouse of thy ioy for ever. To thee as only good, be al glory, Amen. The mothers praier for the good education of hir youth. Gracious God, in know. ledge that thou loveft all e things,





faith, hope, humility, and charitie: that following thee, they may be humble and meeke as thou art. Inducthem with the spirit of feare, that they may kisse thee in faith and lively obedience, thou being neuer angrie with them, but louing them, ask the mother dooth hir tender fucklings, Amen.

## The Fathers prayer.

Father of all Fathers, haue mercy vpon me, and give me thy grace, not

onely to be thankefull for this thy gracious gift, but also dutifull to vie it after thy good will and pleafure. It is thy will, Ofa-

Davids Sling. 108 ther of Heauen, that Children should come vnto thee: yea, that all men fhould be faued, and come to the knowledge of the truth. Fill the cup of thy mercy, O Lord, and let me drinke of it, and my Children pledge me, that we may together be vvrapped in the Garment of Grace, and at length be married voto thee into the Kingdome of glorie. Take my tender babes, O Lord, into thy family, that as Children of thy house, together with me, they may fit with Father Abraham, Ifaac, and Iacob, at the table of ioy in ioy vnfpeakeable, and in pleafure inconceiueable. Gine them the Spirite of thy favour, [ that they maie crie trulie vnto thee,

109

thee, Abba, Father, affured in their consciences, that they are thy children, and coheires with our Sauiour lesus of life eternal. O father shew thy mercy for thy mercies sake, Amen.

### The childs prayer.

rall child, O father of heauen, weake in bodie, blind in foule, in all parts maimed, and as it were lapt in bands of miterie, O Lord, renew me who ly, make me a babe of thy family, that I may sucke the paps of thy word, which is of power to saue bodie and soule. Lop the tree of nature, O gracious God, and restraine me within F 1. the

Danids Stone. the banks of thy will by the bris dle of thy Spirite, that I never k paffing the limits of thy good pleasure, may of thy mercy be taken as worthy to fit with Father Abraham in the reftful land of Canaan. Regenerate me, O Lord, and make me a neweke creature, that having put off the old man, I may be transformed into thee the fecond Adam, in newnes of life, and be freede from all brunts of florming nature, and blowes of tyrannous Satan, that I may fleepe in the lap of thy church in fafety for es uer. O fweet Icfu, let no tempeft of fin, or thunderbolt of Satan. or his ministers ouerturne mee thy pore creature, failing vpon! the forning feas, befet and bea-



ten with the furges of this prefent world: but gard me with thine hand, & let thine holy angels pitch their tents about me, least the brickle barke of my body being brozed with the waves of wickednes, and the thip of my foule shaken with the tempelts of iniquitie, I vtterly come to naught and become a castaway. In al dangers there. fore, giue me grace to crie vnto thee with a lowde voice, Helpe me, thou y canst stil the rough. nes of the fea, or else I perifh, A men.

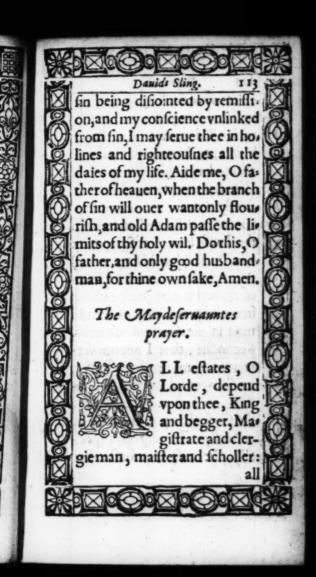
The busbandmans prayer.



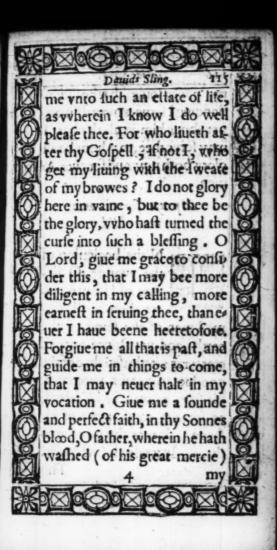
A poore Husbandman, OLord GOD doe come vnto thee

#### 112 Danids Sling.

tor luccour. letus thou Sonne of Dauid haue mercie vppon me . Thou art the true Vine. and GOD thy Father the hufbandman, and a branch ingraffed in thee by grace, and nourished by the juice of mer. cie. O Lord, when the pock of my corrupt nature breaketh out, and the wild Olive shew. ethit felfe, then of thy fauour lop and crop me : purge mee, that I maie bud in thee, and beare fruite woorthie repentance. Give me thy grace, that I tie not my hart to this world, nor locke my thoughtes in the chaine of vanitie : but free me from the flauerie of the diuell, and vnlose the desperate knot of my finfull conscience, that



all come of thee. And me thou halt made a poore handmaid. which I do not only willingly beare, as knowing thou haft allotted me this calling : but alfo very many waies I haue to thanke thee for it. For thou haft not only deliuered mee from the flauish service of Satan, but also doest (by this my yoke) restraine the vyanton reliques of stained nature, preserved me from the pampering of the old man in pleasure and idlenesse. Secondlie, that I am not feruaunt to any heathen Turke, or Saracen; but vnto a Christian, in such a place, where thy Gospell is preached freely, and fully. Thirdly and specially , because thou hast called ice

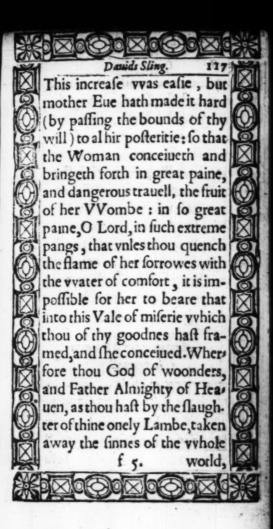


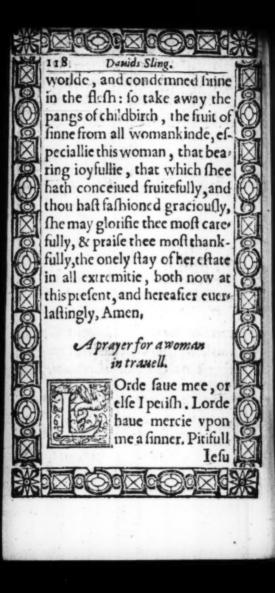
my poore foule, that notwithflanding I ferue a mortall man, yet about him in all thinges, I may feruethee, to whom be all glory both now and for euer, A, men.

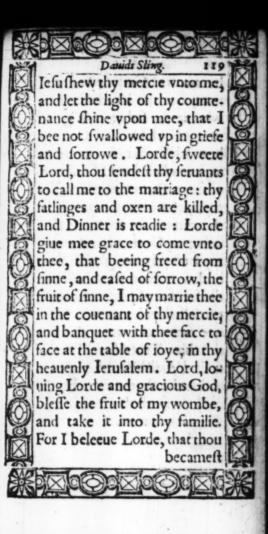
A prayer for awoman with child.

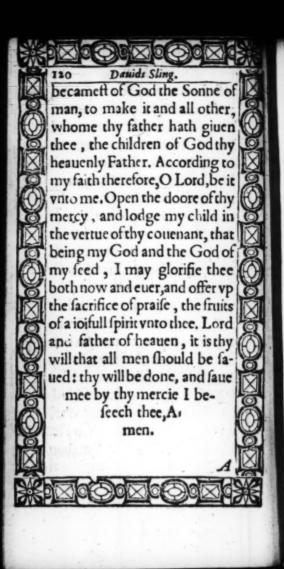
N the beginning of the yvorlde, O Father of Heauen, after thou hadst for-

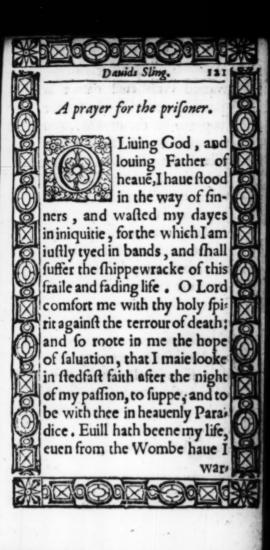
med man of the slime of the earth, and yet Prince ouer all creatures: it pleased thee of thy goodnes to create a vyoman of his side, as well for his solace, as for the continuance of his seede. It was thy word vnto them, Increase and multiplie.

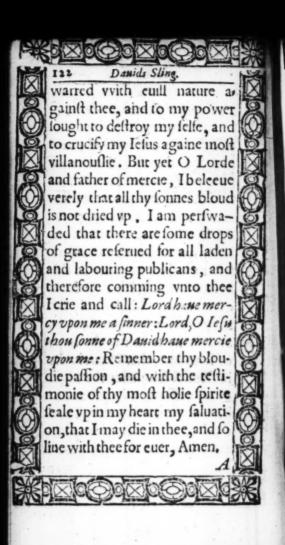


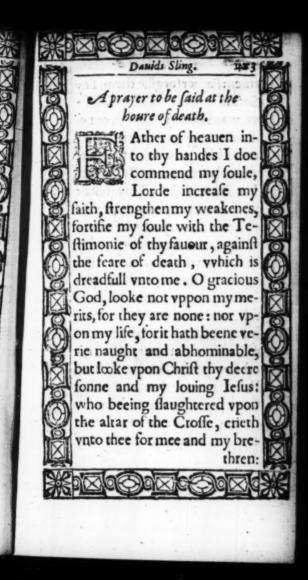


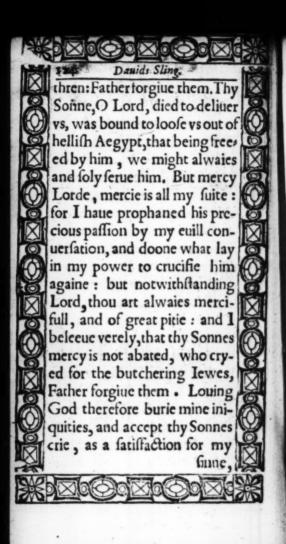


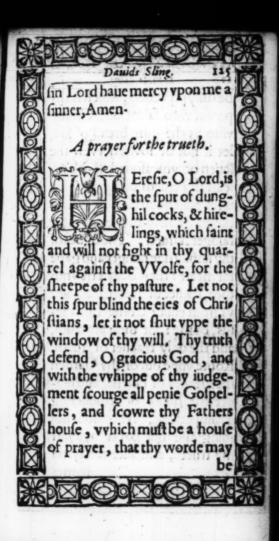






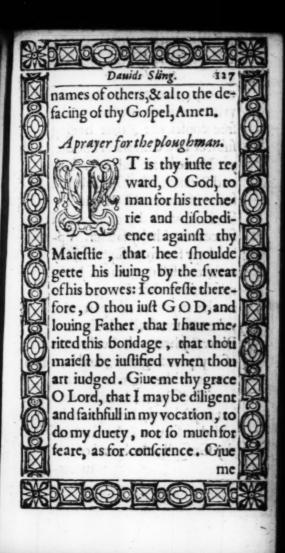






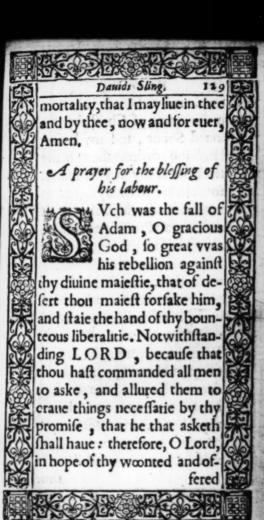
# 126 Danids Sling.

be truly preached, which is thy powerynto faluation. Graunt vnto vs the pure bread of life, let it not be fowred with the leuen of vnseasoned Rabbins, least thy trueth being eclipsed with euill doctrine, be vtterly buried, and so thy Lambes for Chunger started. The babes of thy family doe bunger and gape for meate: they daily crie vnto thee, Father of Heauen deliuer vs from euill : Come Lord Iefus, come : for thou art truth, and the only teacher of trueth. Roote vppe out of thy Garden the weedes of herefie, and hinder the blafte of flaundering Trumpetters, vyho doo no thing else but barke agaynst thy trueth, and bite the good



# me thy grace, that I maie lerue

with a willing minde, and a free conscience, that beeing subject to a Christian in bodie, yet I maie beare rule ouer finne and Satanin a ftedfaft faith, and feare of thee . Gard and defend me with thy grace, and fence me with thy fauour. Vphold my feet from flipping, flay me that I fall not, and if I fall, raise me vp that I may not lie in the myre of desperation, when finne shall assault mee. Plow my hart with the threates of thy pearcing law, and har, row it with a greeuous mes moriall of my omitted duetie : but fo, O Lord, that thou in the end doe fow in it the feede of thy Gospell, the bread of immorta-15



Davids Sling. 130 fered mercie. I come ynto thee in the name of Christ thy be+ loued Sonne, and my louing Husband : desiring thee, in the streames of thy bloudy teares, to wash me from my sinnes, to burie them in the bottome of the Sea, and to scatter them as chaffe before the wind, that I being taken into thy fauour, and reconciled to thee in the bloud of the immaculate lambe, maje looke in affuraunce for thy fatherlie prouidence . Bleffe, O Lord, the curfed earth : fo fruc tifie the barrenearth with the deaw of Heauen, that we may haue great cause to glorifie thy Name, and sufficient for nature against extremitie, to releeue vs with thy store in

131

time of necessity, Amen.

A prayer for peace.

Ppease, O gracious GOD, the surging vvaues of this present euill vvorlde:

cut downe the angrie makebates, and graunt vnto vs the
peace of thy spirit: that living
in one mind, and bearing about vs one will, grounded vppon thy gracious pleasure, vve
maie be gathered into one
sheepefold, and live in brotherly love, and vnfained vnitie. O loving maker, and God
of peace, it is a pitious thing to
see the malice of the world; it
is a miserie to behold how thy
members dissoint themselves

in

Davids Sling. in ceremonies and beggeilie elementes: it is a hell to confider howe mightie Saul rageth against little Dauid: to see the beaftlie crueltie and tiger like tyrannie of the Pharaos of this vyorld, vyho not tendring their owne case, not regarding the end of thy paffion, or full and fole redemption, do racke and rent the babes of thy Church, thy beloued wife. Redresse all this, gracious God: either cut off our enimies, or elfe convert them , that we may together wage battell against the diuell our archaductfarie. Season the harts of our brethren, that will for a trifling ceremonie, renounce thy veritie, and breakel the bandes of Christian vnitie.

Confirme the weake nouices of thy Schoole in the libertie of thy Gospell, that all offence being taken awaie, we may ferue thee the God of peace, even cha rity it felfe in charity, Amen.

A prayer in time

Lord, and onelie peacemaker, linke vs in vnicie that are divided, joine

vs in love that have fundered our selves, and so transgressed thy holy will. If our cause bee euill, good Lord amend vs, and reconcile vs with the peace of thy spirit : if it be good, defend vs, O Lord, and turne vnto vs,

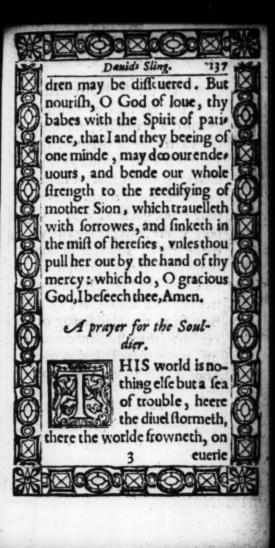
or elle confound our enemies. Gracious Iefu, thou knotte of peace, which hast joined God thy Father and man, not onelie in fauour as friendes : bur alfo coupled vs in one brotherhood with thee, as his Children : we befeech thee to fowe the feede to of concord in vs, that wee may live in thee as fruitfull branches now and for ever. O Lord give vs thy grace, that we purchase no entire, nor be the Fathers of fedition, of war, or any infurrection : but imprint in our heartes thus much, that thou art love, who shalt come to judge the quicke and the dead . Chas ritie shall indge the world, and confound all bruers of tumults. Ingrave this lefton, O Lord, in

the tables of our hearts, and forgiue vs all that is past, and guide vs in that which is to come, that we fall not, but stand fast in the way of thy will. Amen.

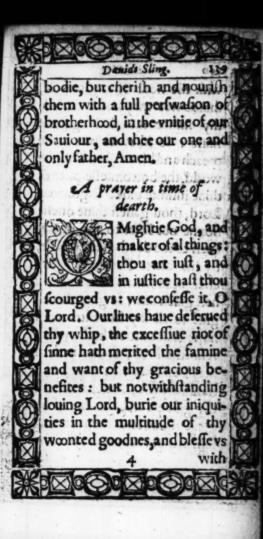
A prayer for the Cap-

gainst mine enimies, with the wisedome of thy Spirit against the policie of man, that beeing wholie guided by thee, I maie fight manfullie in thy quarrell, to the building of thy Church, and vtter rebuke of her aduerfaries. Without thee, O fountaine of goodnes, and God of

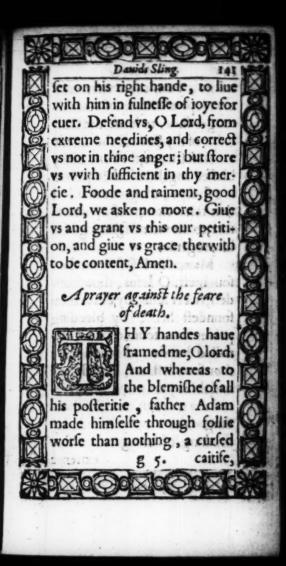
mine efface, I can do nothing. Arme me therefore with thy grace, with the buckler of thy word, that I maie bee able, not onely to war with, but also to ouermatch Satan my deadlie foe, and all his hellish band, fetting themselves against thee, and thine annointed. Enrich me with thy mercie, that I may be able to put vppon mee the white raiment of faith, and being cloathed with it, may fland fure against the foming minis fters of the diuell, that no ftorm may ouerturne or difmay mee. O Lord keepe me from all wre. Aling affections, from inordinate motions defend mee, O Lord. Let all discord be remoued, whereby thy pellican chil-

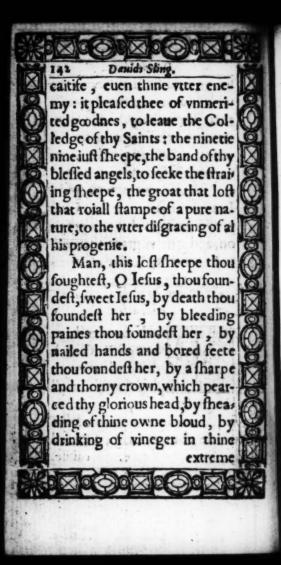


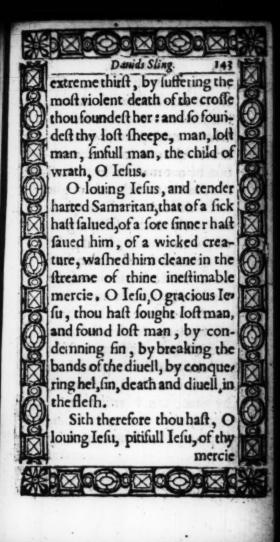
euerie fide the flesh assaulteth vs, fo that our life may well be tearmed a warrefare, and our daies a treasure of dangers. O Lord, with the Anchor of thy mercie vphold vs, that we finke not in the Sea of this troublous time : but guide vs with thy 2 holy Spirite, that our lives may please thee, and wee in our death praise thee : through Iefus Christ our Lord . Plant the tree of peace among vs, let it flourish to the gladdening of our harts; that all diffension cut off, we may be linked in one knot of Christian vnitie, gas thered into one Theepfold, and guided by thee our onely and one shepheard. Let nothing funder the members of thy bodie

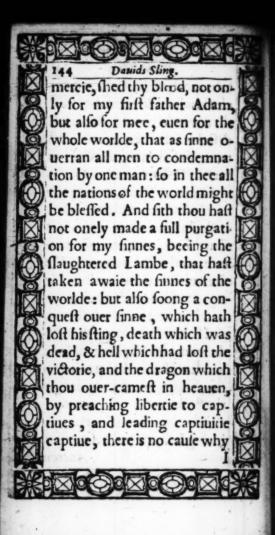


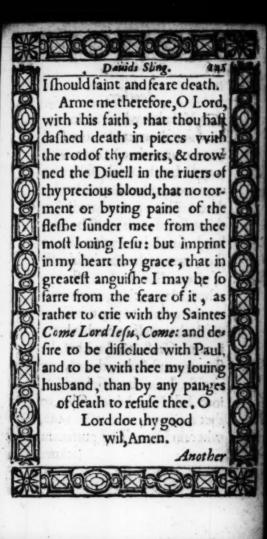
with the store of thy mercie, that as wee may nowe declare thy jullice severaled againste finne fo likewise wee maie preach and blaze abroad to the world, the bottomlefle pitte of thine infinite pitie. O gracious Lord, thou gauest thine onelie Sonne our lefus to the death, even to the death of the Croffe, by his bitter Paffion to purchase our redemption. As thou haft given him: fo good Lord, give vs all thy benefites with him, that as thou haft by him redeemed vs, so we in him may be fuftained, during this transitory life, with fulnesse of thy grace, till the day of his great visitation, when meeting him in the cloudes, we shall be ic

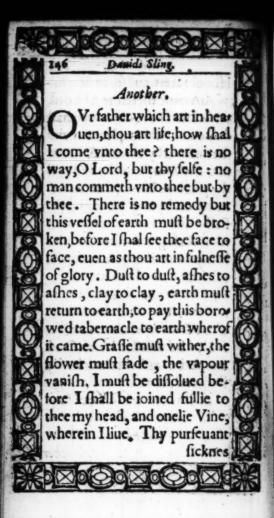


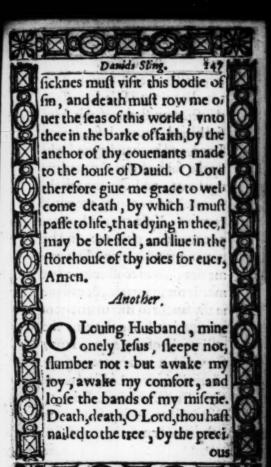


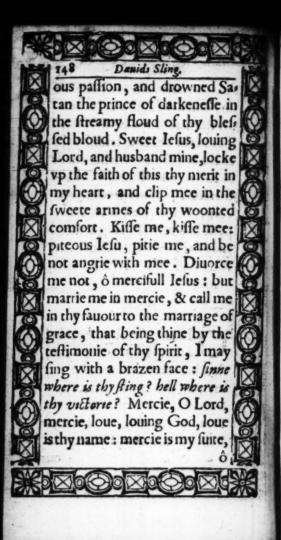


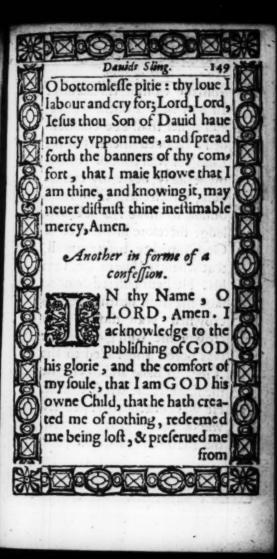






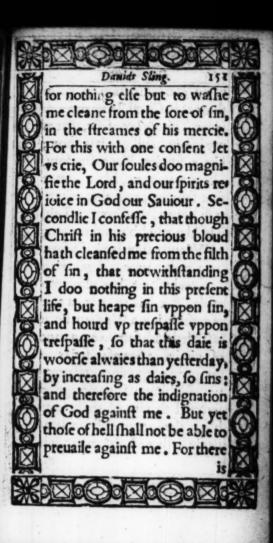






150 Danids Sling.

from the wombe till this time In him have I onelie trufted. and neuer shall bee confounded. Beloued friendes in the Lord, for your comfort & mine owne ducty, heare my confesfion , which euerie Christian is bound to make . I acknowledge therefore in the face of God Almighty, before you all, that whether I liue or die, I am his. He hath suffered death to faue me from death, he was crowned with thornes, to crowne me with glorie : hee was bored and nailed to the Tree, to naile and to crucifie the finnes of the whole worlde. He was content to be pearced with a speare, yeaso pearced, that the bloud gushed out; and for E



lis no condemnation to them that are in Christ Iesus my Sauiour. Thirdly I confesse, that as my life is finfull , fo it is fhort; like a smoke, like a shadow, like a warrefare, like a flower that fadeth , graffe that withereth, a word that foone paffeth, lit is like a bubble in the water, a VV cauers shuttle : it is a span long, and no moe . Againe it is not onely fhort, but also mife. rable. For it is an exile, a vale of miserie, it is a Wildernesse, it is stuffed with forrowes, a cage of enimies, a Sea of miseries, a dungeon of gronings and greeuous sobbings; it is a storme, a tempest that wonderfully trouv bleth the people of our hea-Juenly Father : beleeue me, it is

no better than a womans trauell, and that is extremelie mi ferable : and therefore , as not onely short, but also wretched Iam willing to forfake it . Yea death, welcome death; ficknes: ficknes of all meslengers welcome art thou . Adue vile life, farewell life, finfull life adue, and welcome death, the purfeuant of my louing Sauiour: for by thee my miscrie shall end. From war to peace, from this stormie world into the calme countrie of heaven: from gro nings and fobbings, from this vale of fighinges, to the Palace of ioy . from earth to heaven, from finfull men & wild beatts to beloued friendes, by death I shall passe to life, to have the compa,

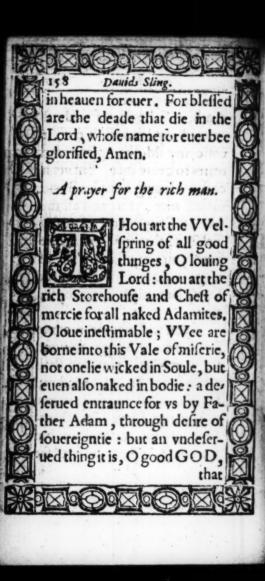
154 companie of holy Patriarches, and bleffed Saintes, to have the fight of the glorious Trinitie, to have and inherite fuch joie. as neither eie hath feene, nor eareheard, nor heart euer conceiued. By death I shallhauelibertie without imprisonment, health without fickeneffe, ioie without forrow, pleasure without paine in fuch fecuritie, eternitie, and perpetuitie as passeth all thoughtes. The holieones of GOD my Father, the bleffed Angelles and Archangelles they have attained it, but neuer can they fufficientlie esteeme of it. So that, O death, thou art welcome : welcome ficknes, for my Lord Ielus hath new fent thee to fetch me from

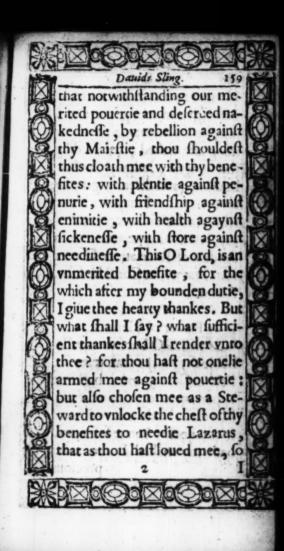
this prilon to his Palace, from a strange countrie to my home, from this place of reares and mourning, to the daie of marriage, sweete lesus, to marrie thee in thy mercies for euer. Heare dearelie beloued, heare and reioice with me . Sicknes is come, death is in comming, as a Purseuaunt from my louing lefus, to cite me to appeare before him, that he maie appoint mee a mansion in his Fathers house, to fit with him at the table of ioie for ever, O the ioy and onelie ioie of a Christian; Now I shall lie no more in this prison: now I shall have Pauls wish: for I shall be delivered from this bodie of finne; now fhall I depart in peace with Simcon 9

Constant Constant Davids Sling. meon to have that peace that paffeth all vnderstanding, and furmountethall thought, Now, now shall I see the amiable ta bernacles of my Lorde : now shall I enter the courts of my God, where one day is better than a thousande elsewhere: now shall I be a dorekeepering the house of mine Heavenlie Father, now shall I appeare bei fore the presence of God, now doth his kingdome come, now Lord Iefus, now thou commest to carry my foule into ioy, Ins to thy hands therfore I commit my Spirit . Beloued brethren this is my Testament, which I leaue vnto you, it offereth great ioye, and no matter of teares. Shead therefore no

teares, for better is the day of death, than the day of birth. I entered my life with a crie, it costs my Mother paine and teares to beare mee, but yet it cost my louing Iesus his Blond to saue mee, you, and all the worlde. Enuy not therefore my luckines, that now I shall basse from you out of this Vale of teares, you him who died, that I with him might line in joy for euer.

If you will mourne, mourne for your owne Sinnes, mourne for your felues, that you shall not so soone sup with God my father as I shall do: and mourne not for mee, for you shall shortlie follow me, and loose me but for a time, when you shall see





I should tender thee in them. O Lord give me thy grace, that I may be thy Stewarde, by cloathing the naked, by feeding the hungrie, lodging the har bourlesse, and defending the fatherlesse: that I may be able to render a faithfull accoumpt of any stewardshippe vnto thee in the date of Revelation, Graunt this O father, for Christ his sake, Amen.

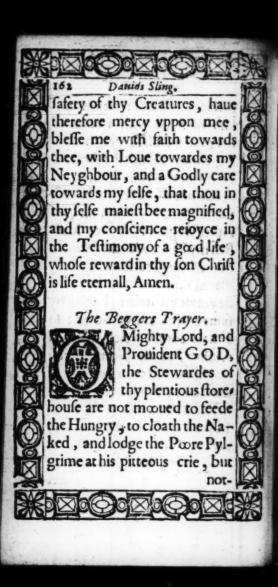
Another.

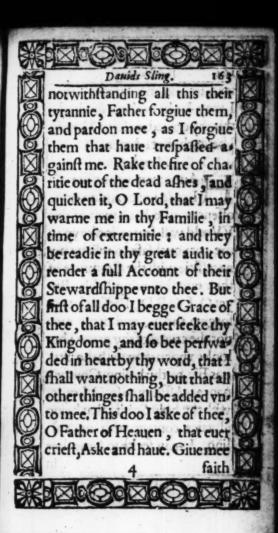
Father of Heauen, and rich GOD of mercy. Best holderhy pore creature in fin, rich in Grace, pore ribeflowed vppon mee some mite of thy Mercie, cloath mee with the merites of thy Sonne Iesus, and bath my naked Bodie in his precious

Davids Sing.

161

precious Bloude : fatishe my hungrie Soule with a crum of thy gracious bleflinges, that being cloathed with the Armour of his meritorious Passion, I neede not to feare the naked, the desperate corruption, or rather wages of Nature, Moiften my Heart with the Honnie dew of thy great & rich grace; that as thou haft enriched mee beyonde my defart, beeing by finne an Enemie ento thee : fo I male continue rich in good workes, to the profite of my neighbours, to the comfort of mine owne Soule, and to the manifestation of thy Glorious Maiesty . O Lord, thou art a zealous God, fuch a GOD as wishest my Health, and the et fafety

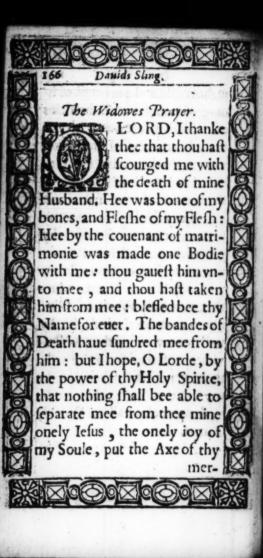


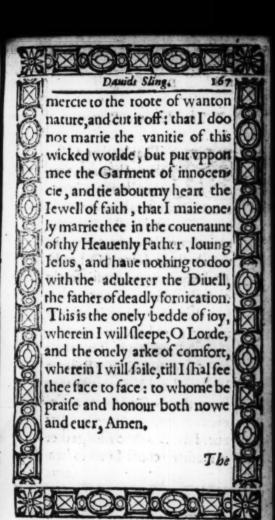


faith to aske in certaintie, that I may looke without doubt for this thy craued mercy, O Lorde Ibefeech thee, Amen.

Another: L. Aue mercy vppon me , O Lorde; and pardon mine offences, the Rich men of this VVorld will fearce looke vpon me, or youchfafe to relieve my necessitie with the Crummes of their ouerstreaming Tables.But yet O LORD, Ibeseech thee forgiue them, and denie mee not the crums of thy grace bur looke vppon mee with the pittis ous Eie of thy louing Counter nance . Affift mee fo, O Lorde, with thy holy Spirit, that being alwaies content with my calling, I may feeke to ferue thee Danids (ling.

in holinesse and purenesse of liuing without feare all the daies of my life . Beate mee with pos verty, beate me, O Lord, Arike, wound, do thy good will, Olo uing God : fo thou faue mee of thy mercie, wherein liethall the ioic of my Soule. Giue meethy le Grace, neuer to mildoube thy providence, that never doub ting of thy Fatherlie care, I may with a gladlome Heart endure! the ende of my Warfare . Give mee a contented minde, let thy will bee my will, and my will all waies answerable to thy will, that I neuer offend thee, but do my dutie in louing thee, and withing well to all the World, Amen.

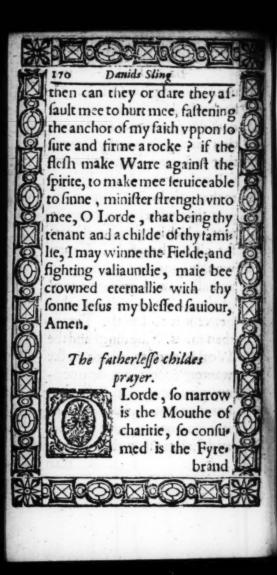


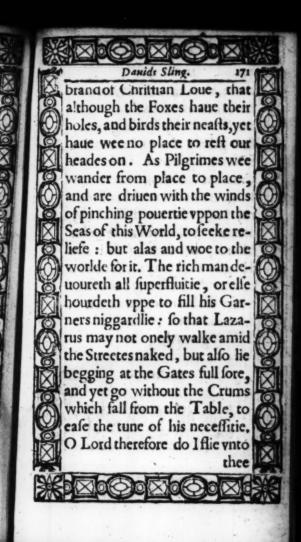


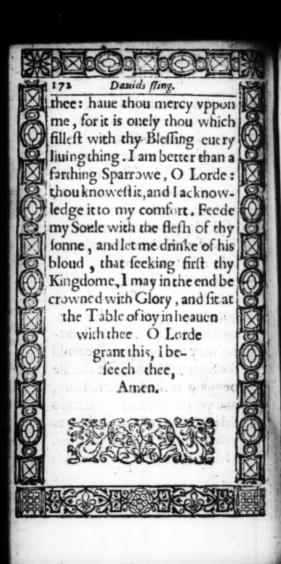
## The Tenants Prayer.

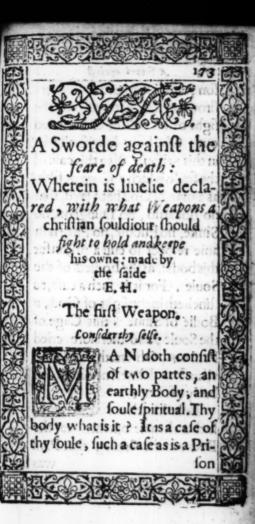
Thanke thee Ofather of heaven, that thou haft made me alle after thine owne I. mage. Thou might ft haue made mee a frog, a worme, a tree, but thou halt not doone it, O Lord? And what was the cause? surely not my merit, for I wasnot be fore thou madelt me: it was thy mercy, good Lord, the true mother of all mankinde. Thou halt not made me a King, a Ruler, a lord: no Lord, but I thanke thee for it, thou hast made me a Tenant of men, but yet in thee, that euer I might acknowledge thee in them my chiefe Lord in heas

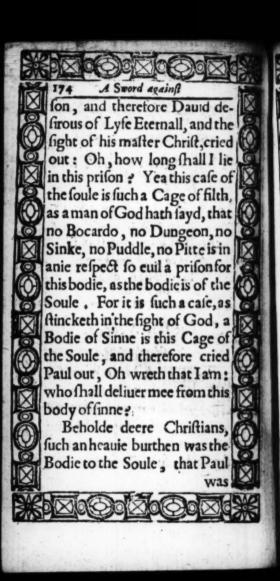
Danids Sling. uen, Giuc me grace O Lorde, to be thankful for this thy will, and dutifullie to walke in my Vocation, and give meethy Grace, that as I am a Tenant toman, to I maie alwaies bee a Tenant to thee , to do thee feruice , to ? paie thee yearelie my houreliek rent, which is a thankefull heart of for all thy benefites. If man woulde have mee to do wrong against right, Lorde giue mee of thy Grace to confider, that better it is to bee thy Tenant than mans. If the diuell and the Worlde entifing mee to walke wantonlie seeke my destruction: giue mee grace, O God, to confider that all things are fubiect to thine vniuerfall Power: and shall not they obey ? howe

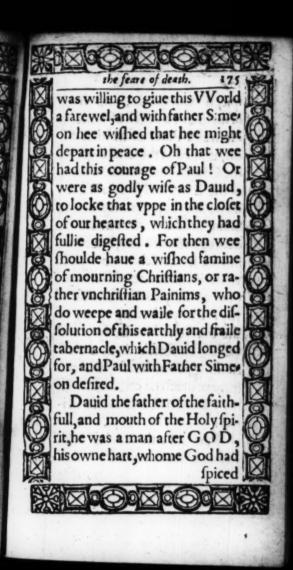










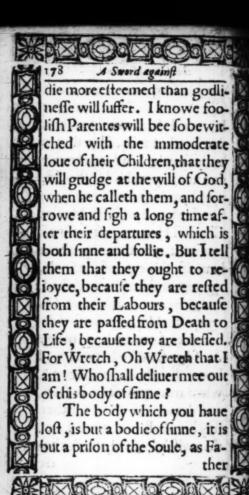


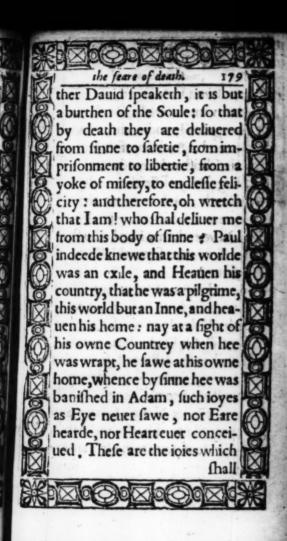
176 A sword against

fpiced with Grace, and made of his mercy a veffell of honour, He was a Piller of Mother Si. on, he lived in the Childhood of the Church, when the Cloude of the Lawe did yet ouershaddowe the appearaunce of the Sunne in fulneffe of comfort, He defired to fee the day, but could not see it, which is now past, wherein the Sonne of God hath opened fully the Storehouse of loy: and yet beeing weary of the burthen of his Body , and & willing to forfake it as a most Stinking prison house, without feare of death he crieth out : Oh how long shall I lie in this Prifon?

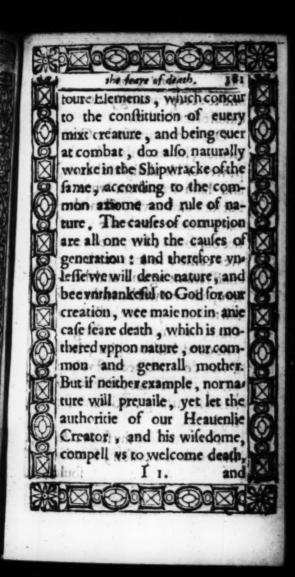
Paul ioineth handes with Father Dauid, euen Paul, that notable

the feare of death. notable Organne of the Holie Ghoft, who faide of himfelfe : It is not I that live, but Christ that liveth in mee, Hee that in body faw the Lord, and knewell that as a vapour his life shoulded vanish, and so he in a small space Thoulde suppe with his Maister Christ in Heauen, after his as cention : yet carrying about himselfe this case of the Soule, accounteth himselfe wretched and therefore crieth out : Oh wretch that I am! who shal de lo liver mee from this body of fin? As if hee shoulde have faide, I Co know that the time will come, when men will faint in faith, and broch infidelitie: when this life shall bee more loved than wisely loathed, and this book



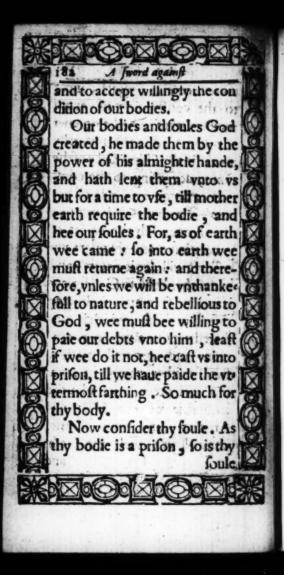


Let vs account our selues wretched, as long as we carry this VV cede of earth about vs, vntill our Soules bee vncased, and wee deliuered from this body of sinne. But if examples will not bee of force to schoole vs, yet let Nature speake and preuaile. The second causes whereof you are made, are the foure



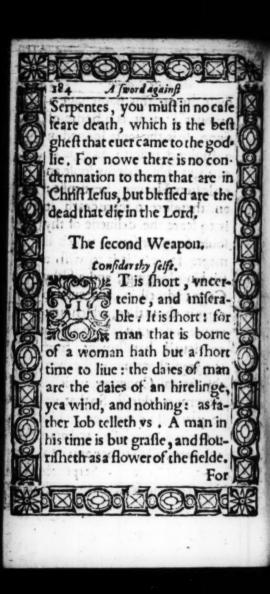
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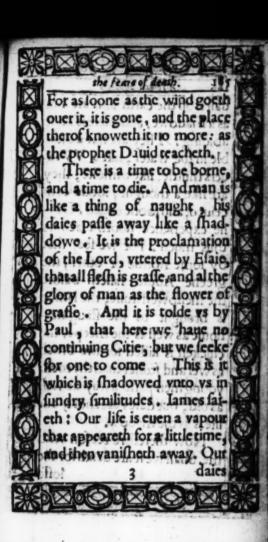
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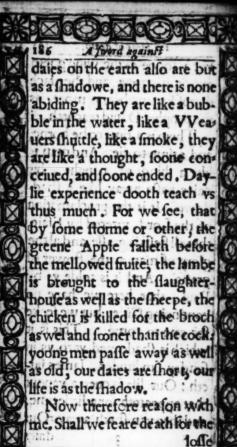




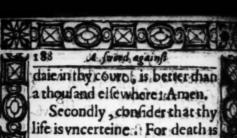
foule during this pilgrimage a prisoner : as it is a bodie of finne, fo is thy foule lodged in a flinking prison : as it is of earth, carthly : fo is thy foule an exile from Heaven, heavenlie: and therefore to feare death it is to feare the deliuerie of thy foule from prifon which is meere follie : it is to wish a flinking lodging, and a filthy Cage rodwell in, and ever to carry it about thee, which is exe treme mifery ; it is to wish thy continuall banishment from the joyfull realme of heaven, thy naturall Countrey, which is extreme madnesse. So that, vnles you will be counted falish, wretched, carek ffe, and mad, who are willed to bee as wife as Serpentes,



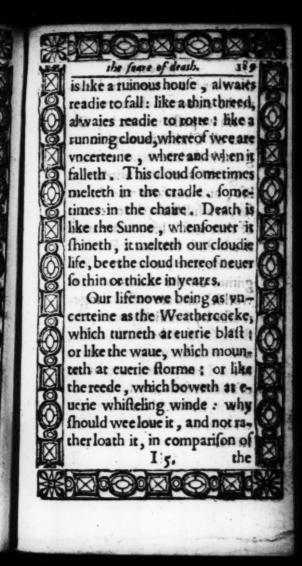




the feare of death. loffe of a Thadow? Thail we by fighs and fobe forme against O the Lord for the loffe of a'vapour ? nay, shall we not rather be glad to forgo the shadow, and by death defice to be knit Of more fully to our Body Jeftis, whereof we are members in faith and hope & O ye of little faith, crie vitto the God of Hear uen i Lord increase our faith, Be content to leave this vapou rous life, and welcome death, and crie in a full beliefe. Come Lord lefu, come, fhorten thefe Hatter daies for thine Elect fake, and fauc vs . Sauc vs , O Lord, faue vs , haue mercy vppon vs, andhelpe vs, helpe Lord, and by a bleffed death cite vs to appeare before thee. For one



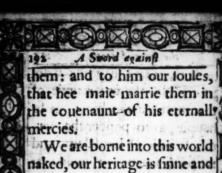
like a theefe, that commeth at princertemehoutes beis like a thundersteke, thatifoundeth ( ona sudden : yea, this life is so vncerteine that Death maie aske his due in the fwathcloath, and none be able to refift him He is alwaies a Prince, be saleth not onelie in the Harueft, but also in the Springtime, and furnmer. Young men and babes, olde men and maides ; greene and ripe, all are one; deather cepteth no persons, he regardeth not our yeares; but with his Sythe on a Sudden hee cutcethall downe . So that our life



A fword against the enerduring life of the Heauenlie citizens, whereunto by death we passe in mercie, Oh that all Christians woulde ingrave in their hearts, the wavering daics of this vincertaine life, and confider and looke for, in a full faith, the certainty of that joifull life, whereunto death doth bring vs ; Forthen woulde wee, that faile as Pilgrimes on the waters of this worlde, and are toffed dangerousie by fundrie Pyrates, the flesh, fin, and the divell, defire, and with hearty prayer craue of the Lord, that in the barke of a livelie faith, by his mariner death, he would carry vs to the certaine and bleffed life of his faints.

the feare of death.

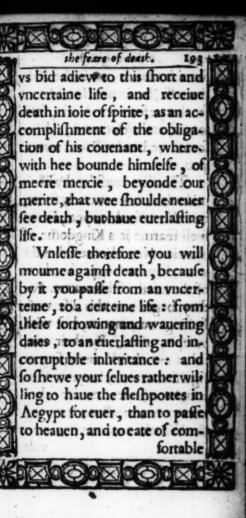
If we were thus godlie wife to confider the voccreaintie o this momentanie life ; or fo happie, as to ponder the eternall felicitie of Ierusalem, and reftfull Canaan, we woulde ras ther iowand bee merrie , when, ficknes and death shall visitus. than mourne and lorrowe for it For they are the Lords Ame baffadoures, which are feng to bring vs tidinges, that dinner and supper is readie, and the banquet of glorie so bee minis fired and that were must gome without tarrying to marrye him , and to enioichim faceto face, cuen as hee is and therefore with willing minde to paie our debted bodies to mother earth, whereof we borrowed them:

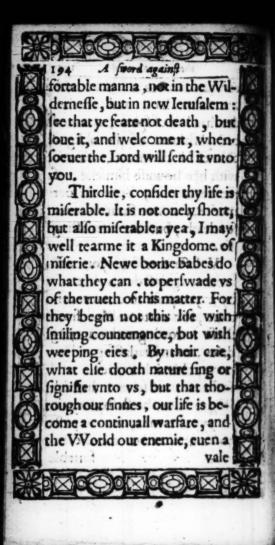


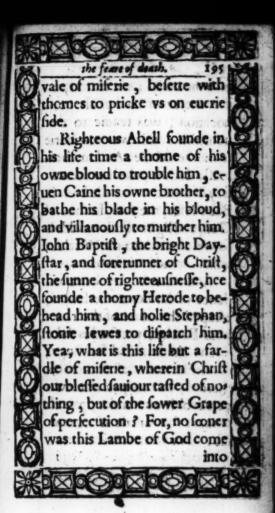
naked, our heritage is finne and miferie, our life is labour and forrowe, wee our felues are but Tenames vnder motherearth, concerning our bodies: and vnder GOD, concerning our foules: which God, our God of ioie, and father of comfort, by his owne Some, hath bought vs an inheritance immortall, and vndefiled for euer, vnto the which by ficknes and death, as the messengers of his will, hee calleth vs.

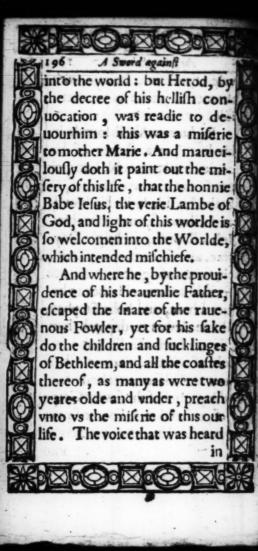
Is all this fo ? and shall wee feare death? no: for shame let

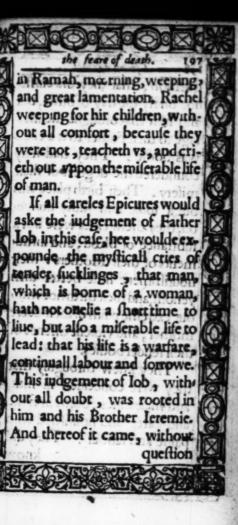


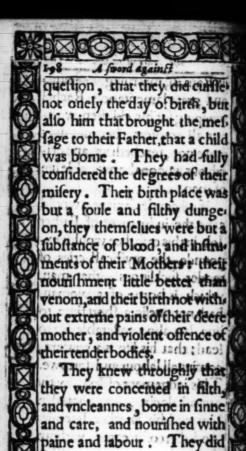




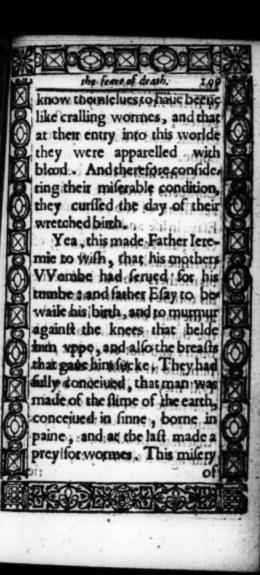


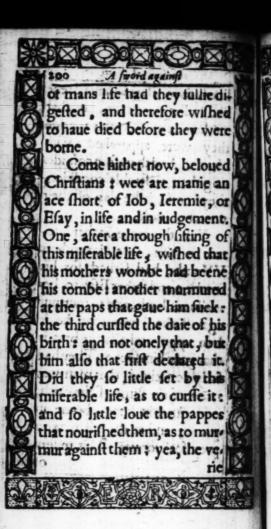


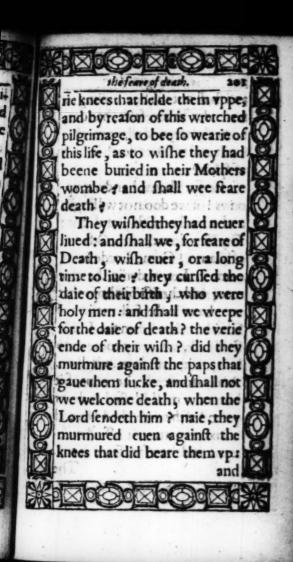


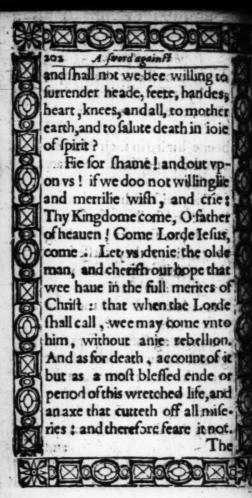


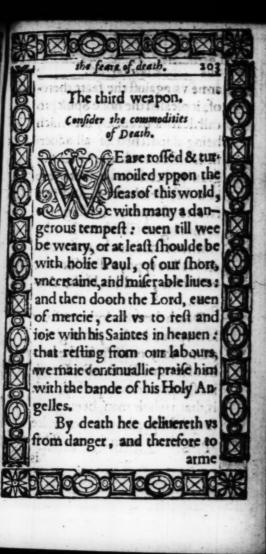
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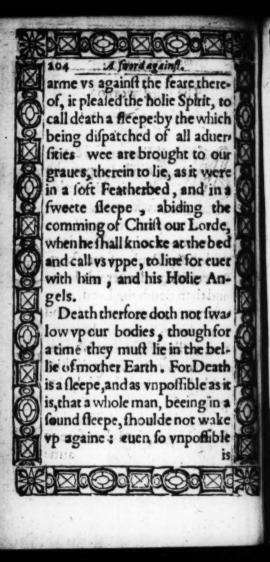












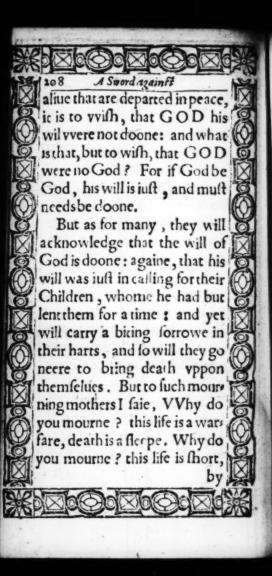
she feare of deash. is it, that a Christian shoulde continue in death for euer, And as for this sleepe, it is but a short sleepe: for the daye is at hand, and the time of judgement draweth neere, when dead bodies fhall arife, and the earth shall render them vp, that bee in her, that meeting and appearing together, with our beloued friendes, and fetypon the right hand of his bieffing, vvee may, as lively members be fully knitte in our body lefus Chrift. So that death is but a fleepe, and a short sleepe, out of the which, we and all our brethren, Sifters and friendes that are departed in the Lorde, shall rife, more fresh than euer we were,

K r to

A Sword against to leave this fraile and earthlie body, and to have it made like to the glorious bodie of Iesus Christ. And who now would feare death? or who should grudge at the Lorde, for casting vs afleepe? death is a fleepe, the earth is the Christians mannes Featherbed where he must lie. till the Trumpet shall found to awake him, and call him to iudgment, VVho will murmur against this necessitie? or rather against this mercie ? for mercy it is, that wee die but for a time, or rather sleepe for a time: vvhere, of merite, vvce Chould die for euer. And therefore vales by your gronings and fighings you will

exclaime against the mercie of the Lord, by the which you are saued, doonot seare death, or murmur against him; but blesse him with Father Iob, and thank him heartilie, that he hath granted thee thy daylie petition, wherein thou prayest, saying: Our Father which art in Heauen, thy will be doone, deliuer vs from cuill.

For, as for the first, his will is doone, when soeuer any man dieth. The very farthing Sparrowe cannot fall, without his prouidence: the haires of our head cannot perish, without his will: much lesse dieth anie man without his will, who far surpasseth all farthing Sparrowes. So that to with them

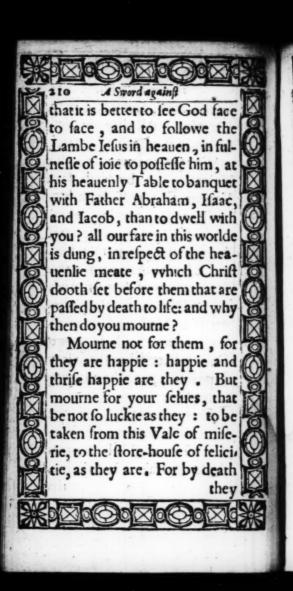


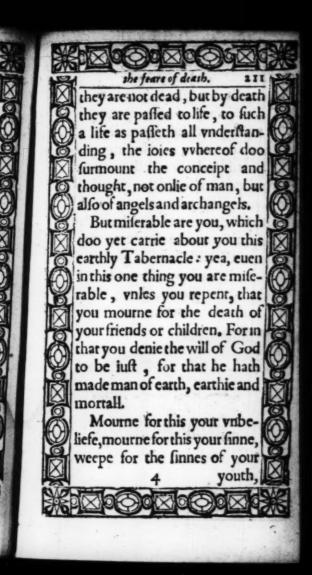
she feare of deash. 20

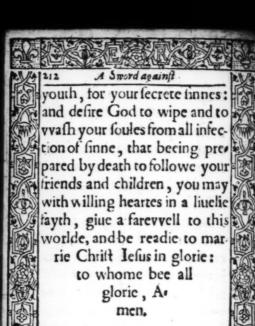
by condition, and full of mile, ries: by death they are bleffed, and rest from their labors.

Why do you mourne? this life is a vapour: by death, for a Vapour, they possessed an heavenlie and enerduring inheritance. VVhy do you mourne? doe you not thinke that Heaven is better than earth: that the company of Angels, Archangels, Patriarches, Prophetes, Apostles, Martyrs, Confessors, Virgines, and the holy ones of God, is betterthanthe fellows of beasts,

Doe you not beleeue, that ioye is better than forrowe? that life eternall is better than this short, vaine, and vile life?













## A battel betweene the

Divell and the con-

Wherein al true christians

are taught how to oppose and set themselves against the assaults of their Archaduer arie Sasan, made in forme of a Dialogue, by the said E, H.

Satan.



Hou art a Sinner, and therefore the child of wrath.

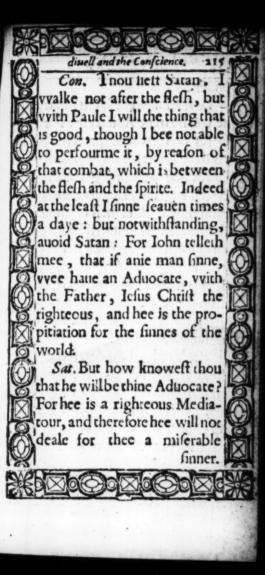
Conscience. I am a sinner Satan: I confesse it, that in mee, that is, in my flesh,

K 5. dwel-

dwell th no good thing, vehich may move my Lord to take pitie vpon me; but yet I denie thy consequent. For though I bee a sinner, yet shall not my sinnes prevaile against mee. For behold (saith Iohn,) The Lambe of God hath taken away the sinnes of the vvorlde, hee hath condemned sinne in the sless, so the condemnation to them that are in Christ Iesus.

Sat. I grant that there is no condemnation to them that are in Christ, but such are in Christ, vehich walke not after the slesh as thou dooest, continually hoording vp trespasse vp- on trespasse against the day of indgement.

Con



## 216 A bassell betweene she

finner.

Con. I knowe it Satan, that he will be mine Aduocate. For so his holie worde preacheth wnto me, which is the worde of Christ the cuerlasting trueth, which I by his grace will neuer misdoubt. And herein thou shewest what thou hast beene, euen from the beginning a lyer. For John telleth mee, that If any man sinne, yet there is an Aduocate, and a rightcous. Aduocate, euen Iesus Christ the righteous.

Sat. Yea, but how darest thou looke vppe to heaven, and flie to this Aduocate, thou beeing a vile finner, and he a righteous

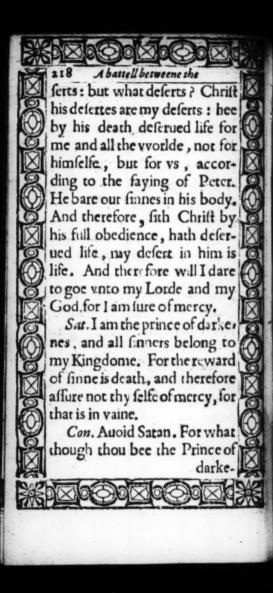
GOD?

Con, In a full faith of his mer-

cie, Satan, I dare goe to him,
For hee crieth to all laden and labouring Christians: Come vnto me. And why then should I feare to goe vnto him? especiallie, since he hath promised to refresh me, If I come vnto him.

Sat. Thou mayeft goe vnto him, but thou shalt find him a ludge. For he will neuer refresh thee with mercie, but punish thee with deserved judgement, and reward thee according to thy deserts.

Con. Auoid Satan: for thou lyeft. I will goe to him in affuraunce of his mercy: for hee is trueth, and cannot faile in his promife. Hee will indeed reward me according to my deferts:



dinell and she Conscience. darkenesse, yet doo I fet thee at naught. I am a finner, but what of that Satan ? my finnes haue loft their fling, and so mayest thou gape for a pray, and goe without a reward. For in the bloud of Iefus Christam I purged from my finnes, yea, from all my finnes, the finnes of my childhood, my youth, my olde age, committed in thought, worde, or deede : whatfoeuer they have beene, are, or shalbe, they are drowned in the bottom of the Sea, and so couered in mercy, that the Lord will ne-

Sat. Thou liest Conscience. For the Lord is just, and therefore hee will remember them, that he may punish them.

Con.

## 230 A battell betweene the

Con. The Lord is righteous, thou fowle divell : iuft, and true are all his wates, but yet thou lyest in thy consequent: for it standeth not with his iustice, to remember our finnes, that he may punish vs, whose finnes he hath punished in his Sonne Christ . Christ Iesus, by his death, hath delivered vs out of debt to the yvrath of his Heauenlie Father, and purchased vs remission of fins. And there: fore I am fure that as GOD is iust : so he will not remember my finnes to punishe them in me againe, fith his Sonne hath paid his debt for mee . For it is against instice, that any debt should be twise paide, or twise required.

Sat D

dissell and the Confcience. 22

Sat. Though Christonce did ed, to saue thee from sinne: yet shaue I thine cuill life to saic and gainst thee, for the which thou art and shalt be mine.

Con. Christ indeede died to faue me, and by his owne death hath he fullie bought me from the wrath of his Father. And I confesse Satan to my Lord, that I have not lived after his lawe, but manie waies transgressed his Holie will : but what then, thou fowle fpirit, am I thine? no Satan, no. For the Lord hath inercy in flore for every Publican when he craueth it, be he neuer foill a liuer. He is at this point with vs , Aske and haue. I will therefore aske mercy of God, vyho gaue his owne Son,

A battell betweene the by his bloudie death to faue mee: and I am fure that I shall haue my fuite. For he hath fpoken it, and cannot lie . Thou liest therfore tor I am not thine. But thou faielt that I am, and shall be thine. Auoid Satan, a uoid like a coward. For he that & is with me, hath broozed thy head, euen the mightie Lion of the Tribe of Iudah, that hath promised to be with his Church even till the end of the world: he is with me, and if he be with me, who can be against me? doo not therefore crake of this Satan, that I am an euill liver, and therefore thine. Give over thy combat; for if thou do not, I will call vppon my Captaine Michael, by the power of his Angelike

disell and the Conscience,

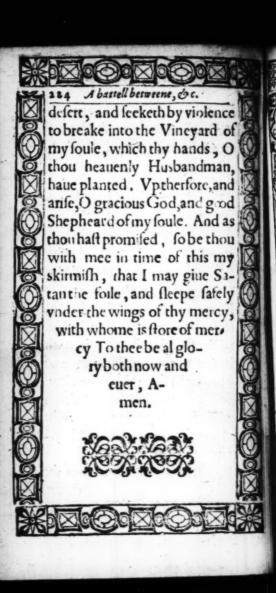
222

Angelike band to dash thee out of countenance, who did beate thee in heaven, and all thy help is the army.

The call of Conscience in conflict for succour against present danger.

THE Diuell, O Lord, like to teare the Lambe of thy paflure: and vnlesse thou helpe, there is none other waie, but to the slaughterhouse. It hath beene a continuall practise of his, even from the beginning, to rob thy children of the riches of their redemption, wrought & accomplished by the blood-shed of thy beloued son.

He formeth like a bore of the





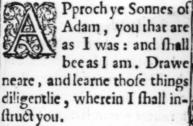


## The dead mans Schoole:

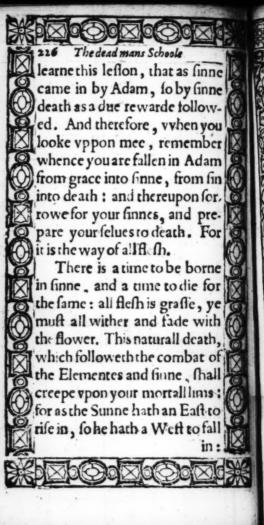
VVherein Death teacheth all Estates and degrees, from the Prince to the begger, ma-

nie nosable lessons, most necessarie to be learned: made by the faid

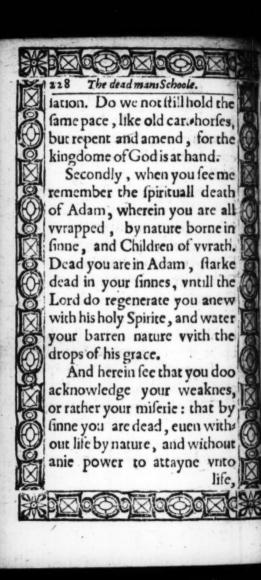
E. H.



First I would have you tole learne



The dead mans Schoole. in : euen to you shall all danse with me one daie, and this date is vncertaine, no man know. eth when it shall come . For it shall come at vnawares vppon you, and therefore doo good, and escheweuill, sin not, least a woorle thing than this naturall death doo happen voto you. For if you doo still wallow in fin, answere me, what if death fuddenly strike you with his dart, as he dooth manie men : how would you be able to ftand, in the judgment of God? Therefore leave off in time, and line like Christians, that GOD yet at the least, seeing your lives are fo wicked, maie find a good will and purpose in you towardes a godlie conuerfation.



The dead mans Schoole.

the Lorde doe knocke at my bed and raise mee from death to life, to live with him for e-

Auoyde sinne therefore, as your deadly enemie, which would rob you of life, and fetter you in bondes of eternall death : and crie vnto the Lorde for helpe . For without him, against this enemie, vou can doe nothing. Crie with the Prophet Dauid, Create, O Lord, a new heart, and renewe a right spirite within vs , that becing quickened againe by the dewe of his bleffing, and ftrengther ned with the armour of grace, you may be able to withfland the furie of Sathan, and conflantly

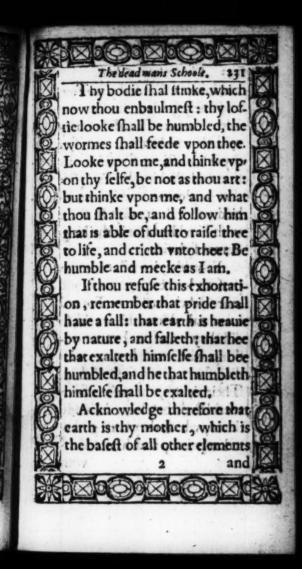
1230 The dead mans Schoole.

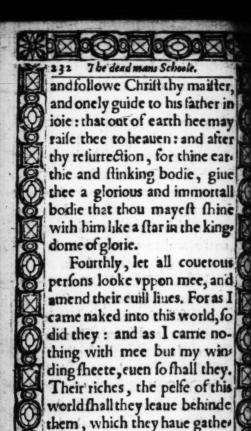
itantly to endure the battell of

a raging conscience.

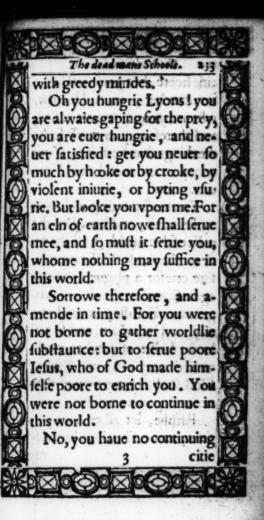
Thirdlie when you looke vpon mee, remember whereof you are, euen of earth : no bet ter than dust and ashes, to the which I nowe returne. And therefore to the loftie minded man I fay; dult and afhes, why art thou proude? for earth thou art, and to earth thou fhalt, and become a praye for gnawing wormes.

Decke thy bodie neuer fo glorioulie, tie iewels aboute thy necke, lade thy fingers with ringes, fit at thine ouerrunning tables and make merrie, defpife all men; yet I tel thee, thou art duft, as I am, fo fhalt thou bce.





red in paine, and hourded vp with



234 The dead man' Schoole.

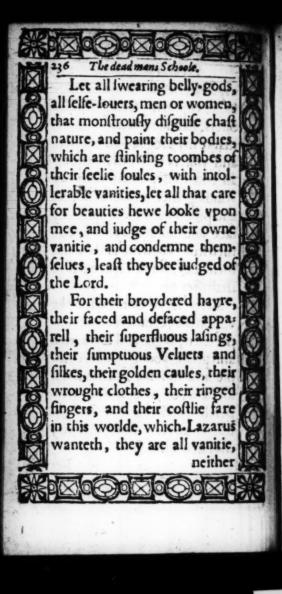
citie heere, but you must looke for another, euen Heauen, whence you are nowe exiled, and therefore you must seeke the things that be aboue. Your conversation must bee in Heauen.

You must not tie your hearts to the earth, and hourd vp the pelfe of this worlde, least the verie mothes and rust of your treasture crie for a plague vpon and against you in the daie of vengeance. For die you must one day, and be as I am, and so rest in the bellie of mother earth, vntill the day of accounts, when God shall rewarde every man according to his deserts.

Fifthlie, let all enuious perfons, and euill willers beholde

my heart: let all bloudshedders looke vppon my feete, all backbiters, flaunderers and curfers, marke my tongue : all robbers and vources viewe my handes: all couetous persons note my winding sheete: all selfelouers and proud men gaze vpon my face and hollowe eyes Let all mentoke vpon me and amend their lives, for as I am, even fo shall they be.

Sixtly, let all Christians looke vppon me, courtiers and countrie men, highe and lowe, rich and poore, young and olde, no-ble and vnnoble : all let them looke vpon mee, and remembertheirend. Die they shall all: this let all remember, that they may neuer finne.

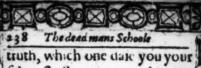


The de ad mans Schoole.

but to earth they shall, and va-

They shal all sleepe with me, and they shall bee one day no better than I am: worms mear, stinking carcases, duste and asserted they shall bee, what soener they doe appeare to the foolish world.

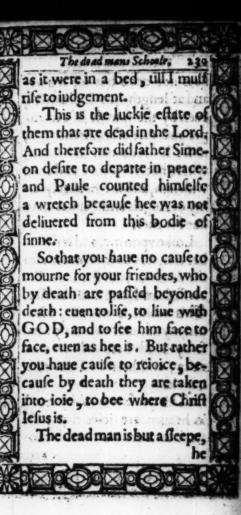
Kinges and Princes, migistrates and subjectes, schollers
and maisters, rich and poore, all
may looke vpon me. For lam
able to teach them a lesson,
which they forget daily: That
earth they are, and vnto earth
they must with mee one daie,
and noe man knoweth howe
soone. Disdaine not to learne
this at me: for I teach you the
1,5. truth



selues shall approoue to be very true.

Seventhlie, let all mourning mothers and forrowing friends, let them gue ouer vveeping and vnchriftian wayling. For that cannot helpe them, because it grudgeth and complaineth against the will of God: but rather let them becmerrie and rejoice.

For behold, this life is a warfare, even a continual warfare,
as Iob calleth it, and death is a
fleepe, a fweete fleepe, fo that
by it I rest from my labours, I
am delivered from daunger to
fafetie, from labour to ioye,
from travell to rest, from paine
to pleafure, and he in the earth



240 The dead mans Schoole.

he is not dead but for a time, and at length hee shall awake, even by the sounde of a trumpet and crie of an Archangell, to see his redeemer in heaven, where hee with thee and thou with him, and the heavenly army of Angels and Saintes may line for ever.

Looke vpon me, and remember this, all you that mourne for the death of your friendes. For bleffed am I, and thrife bleffed. This worlde is an exile, Heaven my naturall countrey: and fo by death I am deliuered ho exile, and heerein I am verie happie.

This present world is euill, in heaven are ioies that passes sense and conceit. And so by

death

The dead mans Schoole.

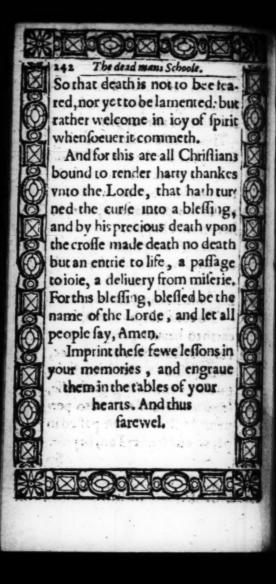
death in the Lorde I am freed from euill, and placed in ioie:

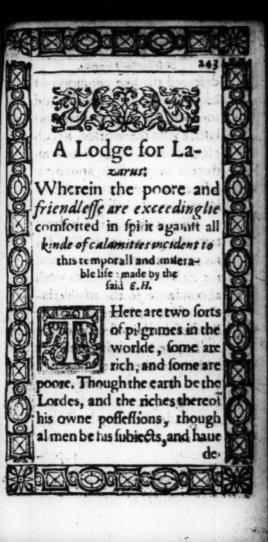
and herein I am happie.

This worlde is no continuing Citie, but another, that is head uen, which when I lived, in faith I looked for: so that by death I am set in a permanent place, & herein am I happie.

This life is a pilgrimage, heauen my home; and so by death of a pilgrime, I am made a citizen, and herein I am happie.

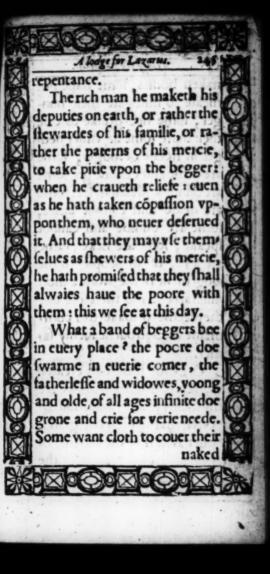
To conclude, by death, from earth to heauen, from men to Angels, from warre to peace, from paine to pleasure, from griefe to euerlasting gladnesse, from vanitie and miserie to perpetuals felicitie I have passed in peace, and herein I am happie.





deferued the like condition of life: yet to blaze his mercie and to open his judgementes and justice ynto the worlde, it hath pleased him to blesse some with store of his goodnes, and to pushis temporall blessings.

Thus with pouertie he beateth the poore to declare his iudgement against finne: and the rich man hee storeth with aboundance to the manisestation of his vndeserued mercie. By these his benefites vpon the ritche, and these his scourges laide vpon the poore, he crieth out to them: Sinne no more, alluring the one partie by saire and gentle, the other by sharpe and bitter meanes vnto safe



## 146 Alodge for Lazerni.

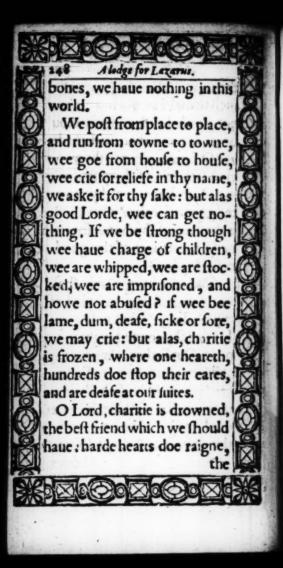
naked bodies, some haue not meate to mittigate their hunger, some noe drinke to ease their thirst, some lie vnder hed ges in steede of lodges, fome are lame and cannot go, fome are blinde and cannot fee, fome are deafe and cannot heare, fome are dumbe and cannot ? speake, some are ficke, some are fore, of all people to the judgem int of the worlde most miserable : and therefore doe they feeme to make this complaint to Godour heavenly far ther.

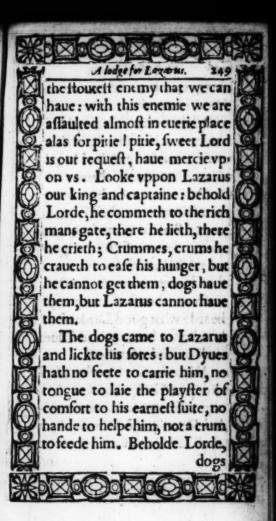
o Lorde thou hast created vs, thou hast framed vs: we are thy handyworke, and thou the potter that madest our grands father Adam of the moulde of the

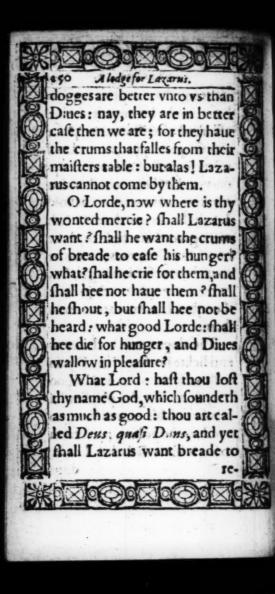
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the earth. Was thy goodnesse such to make vs when we were not gentle Lord, and wilt thou beate vs nowe thou halt made vs? O Lorde, where is thy mercie? is the eie of thy pitie dimmed? are the eares of thy woon ted goodness scaled? what Lord, is the hand of thy fauour shorter ned? is the river of thy goodnesse dried vp?

Shall wee hunger? nay, shall wee hungerstarue for want of thy ble stings? what now good Lorde? thy sonne taught vs to praie, Our Father. Are we thy children, and thou our Father. Oh! where is thy fatherly prouidence, for beholde, O pites ous Lord, wee are borne to not thing: besides, skin, flesh, and bones,







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refresh him? I his complaint of the poore man doeth gnawe him: nay, sometimes it quite devoureth him.

But to lay a falue of comfort to this fore of Lazarus: O Lazarus, why doeft thou weepe? Why doeft thou feeme to blame the Lorde? he hath appointed Diues as a father to regard thee.

But what? doest thou come to his gate? Doest thou crave charitie, art thou denied it? the Lord commaunded it & therefore is the Lord instified, when he is judged. But Dives hath abused his benefits, and therefore shall he answere for it.

this bee thy lodge to refte in,

## Alodge for Lazari o from all complaintes, that one daie God, who is charitie, shall iudge the worlde, the greatest scourge that Dyues shall have. Then shall he faie, as account ring that not doone vato him, which was not doone vnto you. When I was hungrie, thou gar uest me no meate, no not the crums that fell from thy table : when I was thirftie, thou gaueft mee noe drinke : when I was naked, thou didft not clothe me; when I was in prison thou didit not comfort me; when I was harbourlefle, thou didit not lodge mee: giue an accompt of thy stewardship. Then shall he crie out, that he neuer fawe him hungrie or thirstie, or else he would have refreshed him :

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not imprisoned, or else hee would have visited him: not lodges, or else he would have harboured him.

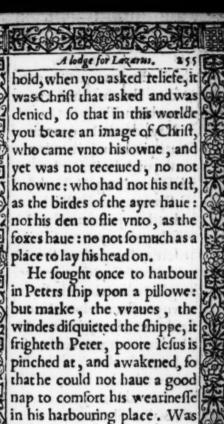
But this is all lies, and therefore will he fay vnto him: Nefcio, I know thee not: Depart
as curfed into cuerlasting fire,
where shall bee weeping and
gnashing of teeth.

rus, thou that criest and showtest out vppon the Lorde, and
vppon the tyrannie of world,
lings: art thou sicke? art thou
sore? art thou deafe? art thou
dumbe? art thou naked? what?
hast thou no place to laie thy
head in? come hither, for here
are palaces of pleasure to pastime in, excellent turrets of

ioy to banquetin, and lodges of infinit comfort to harbour in.
For what? have you not had meate, when you have craved it? or drinke when you have affect it? have you been in prison, and not visited? sicke and not comforted? fore and noteased? naked and not cloarhed? wanderers and not succoursed?

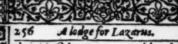
Beholde, in your behalfe Christ will judge the rich and merciles gluttons of this world: and in the day of reuelation, you to your joyous conquest, and to their vtter shame shall testifie and beare witnesse against them. This is the first lodge of comfort.

But yet there is another befides this: enter into that. Behold.



2 then

this the estate of the maister?



then rest in peace, and harbour in ioie. For the scholler is not aboue his maister.

Nay, doeth the tyrannie of Diues pinch him, when it pincheth you? doeth hee hunger, when you hunger? doeth hee thirst, when you are naked? is he sicke, when you are sicke? is he fore, when you are fore? is he harbourlesse, when you bee lodgles? what? doeth he smart, when you smart? doeth he crie for almes, when you craue? is it he that made you, he that saued you, he that saued you, he that spent his life and shedde his owne precious

bloud to redeeme you from Saatan, & yet will you complaine?

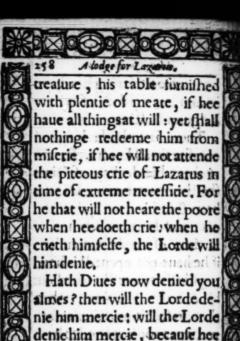
Let it not be so, but in patience

leane

leane vnto the louing Lord, and let him bee a palace of loye to lodge and rest in.

There is a thirde lodge of comfort for all Lazars. For the vnchantable dealing of Diues shall be his veter ruine. If Diues haue thut his care against thy crie: and denied to relieve thee in time of needie extremitie: if he have not opened his heart to pitie thee, nor Aretched out his arme to raile thee, when thou art fallen into miserie : then wo wo: a rod is at hand to beat him : O foole, this night the diuell shall fetch thy soule from thee. Heere is a glorious lodge of comfort for all Lazars.

If Diues haue his barnes filed with corne, his chests with greafure,



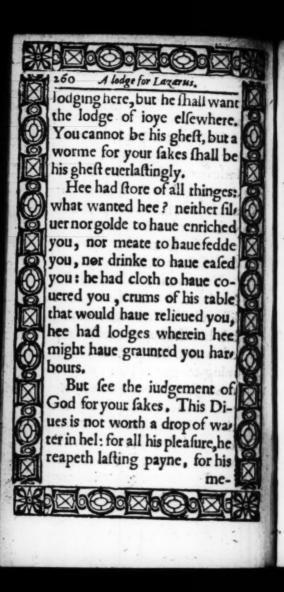
almes? then will the Lorde denie him mercie; will the Lorde denie him mercie, because hee hath not pitied your miserie? hath the Lorde such care ouer your estate, that hee will reuenge it sharplie, if you be not cherished; and will you yet complaine? Fie, no, for shame:

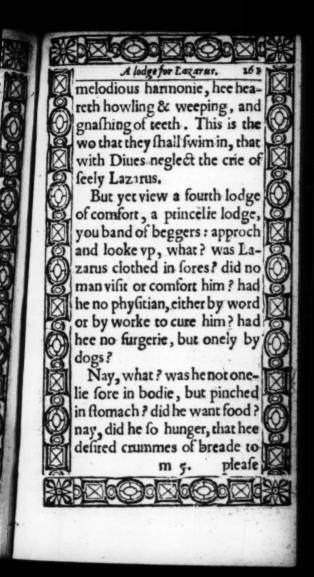


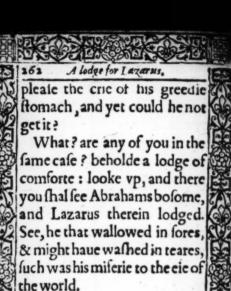
but let this bee a lodge for you

God is your gard, howfoeuer it go with you; you are his little ones, his dearlinges, and deerely beloued. If Diues doe abuse you, if he doe not cherish you; beholde how hee loueth you, for Diues for your sake shall suffer paines for euer.

You want foode in earth:
but he shall want the bread of life in hell. You want drinke, but hee shall want euen a drop of water in hell to coole his flatming tongue. You wante in this worlde cloth to couer your nakednesse; but he shall want the white raiment of innocenticie: and therefore wallowe in miserie for euer. You wante lodging

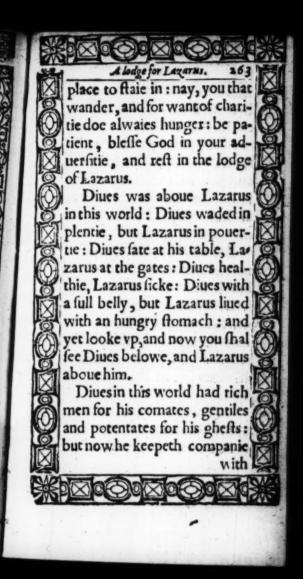


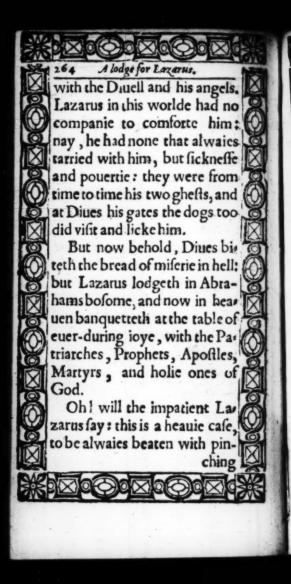


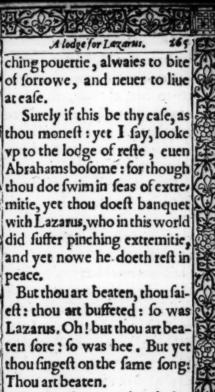


Beholde, hee that was not worth a crum of breade in this world, hee that had no lodge place to rest in, nowe lodgeth in Abrahams bosome, an harborough of rest.

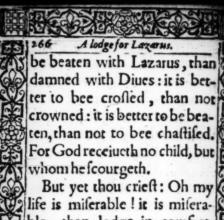
What nowe you beggers, you that wander from place to place, and haue no resting place





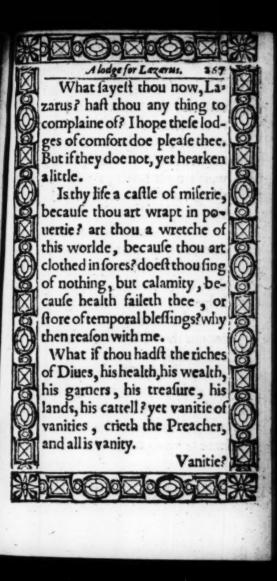


Art thou beaten? then lodge in comfort. For better it is to be



ble : then lodge in comfort. For miferie is the high waje to felicitie.

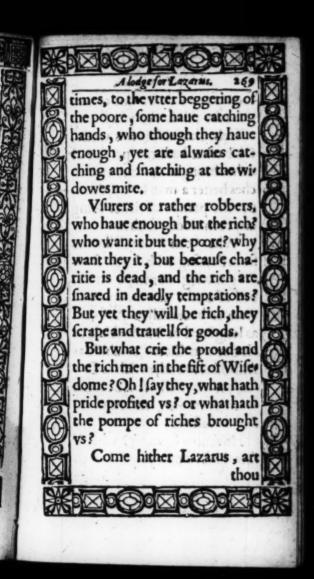
Thou must bee buffeted, if thou wilt be faued: for he that will live godlie in Christ Iefu, | must fuffer perfecutions. I am the waie, faith hee. But what was his waie to heauen? a crofle was his vvaie to the crowne, and thus woulde hee leade thee to immortall glorie.

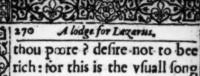


Vanitie? what? vanitie of vanities? nay, what? is all vanitie? riches, health, treasure, pleasure, wealth: is all woe? nay, is all vanity? vanitie, what? worth a nit? naie, worth nothing: and yet art thou troubled?

The rich men of this worlded doe fall into manie temptations, in so much that where they should be gods on earth, to helpe and to ayde the needle, when neede requireth: they prooue themselves cages of vneede and divels.

ger their poore tenantes, they racke and impourish them to better their owne estate: fome hourde vppe come for deere times,

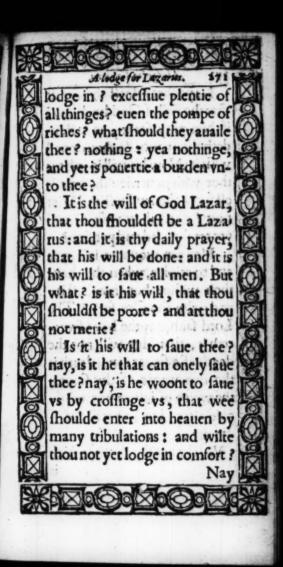


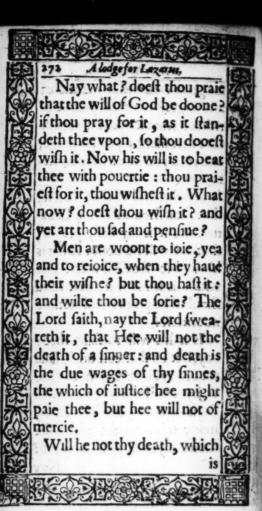


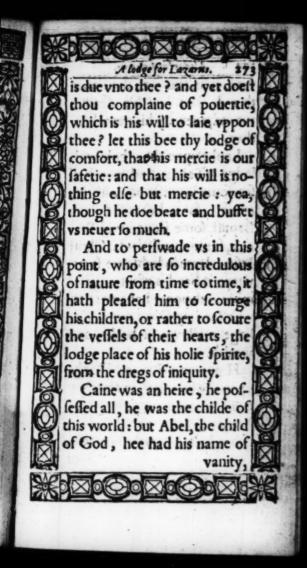
rich: for this is the viual fong of fuch as are rich in this world. Oh! what hath the pompe of riches brought vs? doe not riches better a man? nay, doeth not the pompe of riches bring any commodity with it.

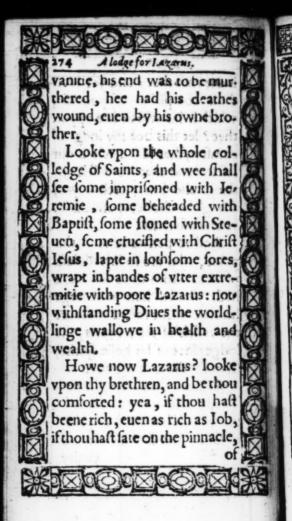
What? can it not deliuer vs from danfing with death, from the gnawing worme, from the bed of earth? no though wee were as beautifull as Abfolon, as long liued as Mathuselah, as eloquent as Cicero, as subtile as Aristotle: to end, as rich as Cressus, yet we must needs become wormes meate, and turne to dust and ashes.

How now Lazarus? what if thou hadft courtlye palaces to lodge









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of pleasure, and mounted vppe with the highest trees: if thou hast slourished like the glorious lillie, and yet vpon a sudden wither awaie: if thou hast sallen from the top to the soore of a hill, that is, from prosperitie to aduersitie, and become a bare lob, yet beholde the parlace of comfort: I am sure, that my redeemer liueth, and that with these eies I shall see him, saith Icb.

Who was this Iob? a riche man he was, he had plentie of all thinges. God had bleffed him with children, and vpon a fudden all is gone, oxen, camels, children and all. His own friendes doe forfake him, hee wadeth in wo and ficknes: and yet

CONTRACTOR OF THE SECOND

yet these clubs cannot batter him downe, but still he climeth to the lodge of comfort, saying: I am fure that my redeemer liueth, and that with these eies I shall see him.

What though this earthie masse, our bodie, this dustie tage bernacle bestormed and tossed with the winter blastes of this worlde; what though our bellies seele the gnawing worme of a plaining stomach, and our backe want cloth to couer it: yet is here a lodge of comforte, which by faith wee must take possession of, euery one, saying with father Iob: I am sure that my redeemer liueth, and that with these eies I shall see him.

Though

Though God scourge mee, yet as a father to correct mee, & not as a judge to condemne me : for I am fure that my redeemer liveth & that with thefe eies I shall see him. Though I do here want bread to quench the crie of hunger, and drinke to coole the heate of my burning stomach : though I haue neither cloth to apparell mee: nor friend to comfort me, nor placeto lodge in, yet beholde, I am fure that my redeemer liueth, and that with thefe cies I shall see him.

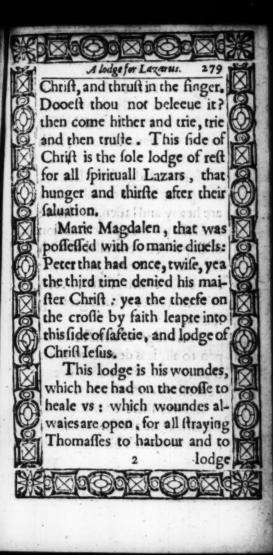
If thou be a spiritual Lazar, and wantest the crums of comfort, if the Diuel lay thine owne sinnes before thee, to the ende thou maiest eate with him, the 178 Aledge for Lazarus.

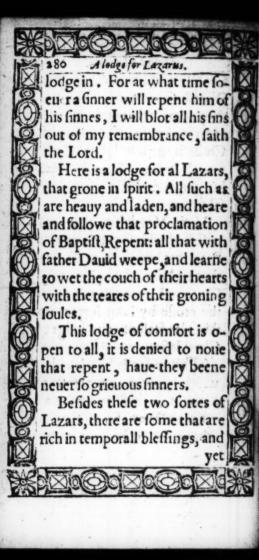
bread of desperation: yet run to the lodge of comforte, and there sing thou in spight of thy finnes, of Satan and all his hellish hounds: I am sure that my redeemer liueth, and that with these eies I shall see him.

In this lodge of comfort S. I John doeth finger out to thy hungrie foule the foode of life, faying, beholde the lambe of God that hath taken away the finnes of the world. But what? was this lambe crucified? did he not die? yes, and role the thirde day a conquerour ouer finne, death, hell, the diuell and all his angels.

But yet perchance thou wilt not beleeue it: if thou doe not, come hither Thomas, fayeth

Christ,





yet very Lazars in grace: couetous men and viurers, they doe not onely want that they haue, but by euer feeking more and more, they drowne their feely foules in finne, and for a lodge of comfort, they harbour in hellish Aegypt.

Thus was Dives the glutton a Lazar: hee had plentie of all things, and yet hee was not for riche in grace as to bestowe a crum of bread vppon Lazarus: and therefore doeth hee nowe thirst for a drop of water, and cannot get it, to ease the furie of histormenting toong.

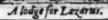
Dives is the ringleader of the dance to all carelesse rich men that have departed this life, as couctous wretches, But vnto

3 then

Yea, it is open for all finners, who are Lazars by nature, and want the verie crums of goodneffe: they gape to receive vs, and they are alwaies fresh and greene. Loe a fountaine of Christs precious and outstreaming bloud, wherein all that repent are washed from their leprosie, and delivered from the sting of iniquitie for ever.

In the worlde there is nothing but miserie, it is nothing but a kingdome of calamitie:

and



and the woundes of Christ are a lodge of all rest, where there is no paine, no forrow, no vexation, no trouble, but all ioye, even such ioy as passeth all conceipt, to the which the Lord of his mercy bring vs all, Amen.









## retrait from

Sinne:

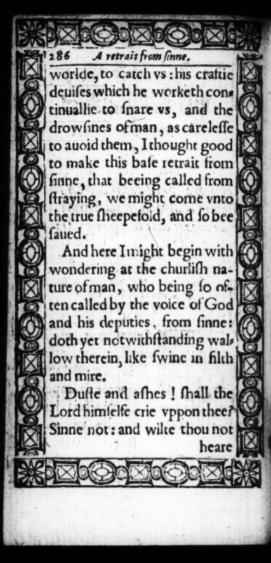
Wherein is founded, as with a shrill trumpet in the eares of al men, what damnable daungers depend upon continuance in fin, neglect of repentance, abuse of the acceptable time of grace. and other excellent meanes daily mouing men to the amendment of

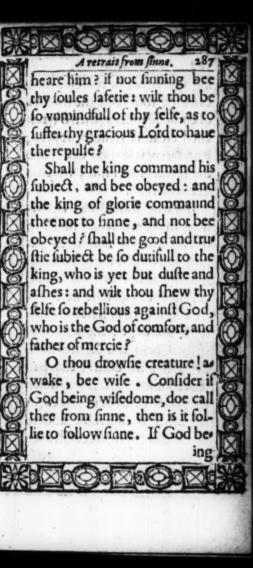
their finnefull life : made by the faide

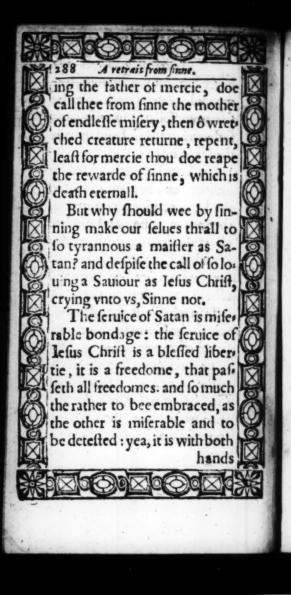


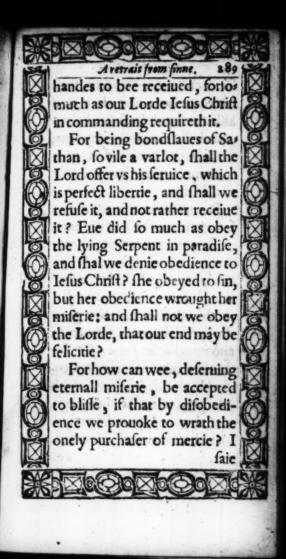
Onfidering vvi my selfe the fraile tic of man, and the dangerous trappes of Satan, which he hath laid in euerie corner of this wicked

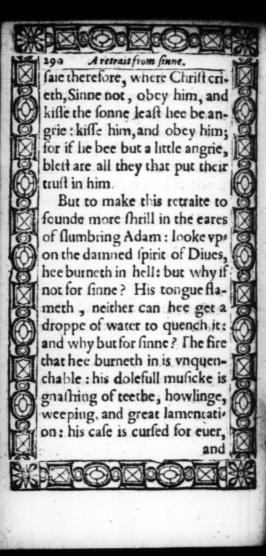
world.

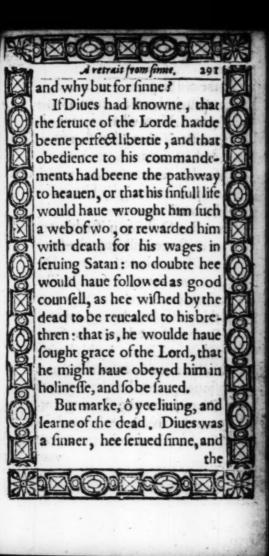


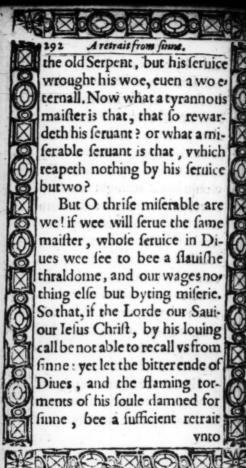












vnto vs. Woe, wo, was due to him for fin, and therefore finne not.

This Dives was a rich man, God had bleffed him with his creatures, and these arguments of his love cryed vppon him, Come home by repentance, & to holinesse in conversation; he notwithstanding neglected, & ftill continued a fernant of fin, & for the which his feruice, hee doth now lament in hellish torments, and fo shal doe for ever. He shall alwaies howle, weepe and waile, in paine without eafe, in fortowe without come forte, in griefe without reliefe, and that for euer.

But: O miserable Diues! why didst thou not repente and returne

turne from finne, at the retrait of so many and so great benefits of the Lord? why didft thou not playe the good steward of thyriches, in bestowing something vppon needie Lazarus? why walt thou more vngentle and vnnaturall than the verie dogges, that licked his fores? where was charitie? furelie it was frozen, it was dead : noe better etiidence than thyne owne confession, which thou makest amiddest thine endlesse torments, crying out and faying :

My life was finfull, mine obedience was to Satan, my paradife was the wicked worlde, I neglected the retrait of fo mand the mic benefits from fin, and there-in

fore

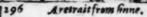
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fore I lie in paine, and fo shall doe, till I have paide the vtmost farthing, and that is cuer.

Come hither now ye living, consider in time and bee wisc. Dives was a sinner, and so are you: Dives neglecting the retrait from sinne, and puttinge off from daie to daie, was at lengthe vppon a sudden thrust downe into hell: and surely, if you doe not in time repent, but followe his pathes, then as his ende was tormentes, so shall yours bee. For God is no accepter of persons.

Therefore, ô ye liuing, confider & be wife: and if you haue begun the race of Diues, repent, returne, awake, least Sastantake you napping, and the

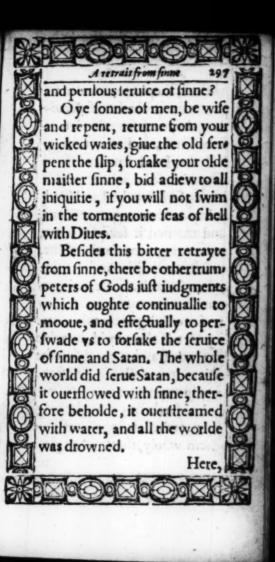
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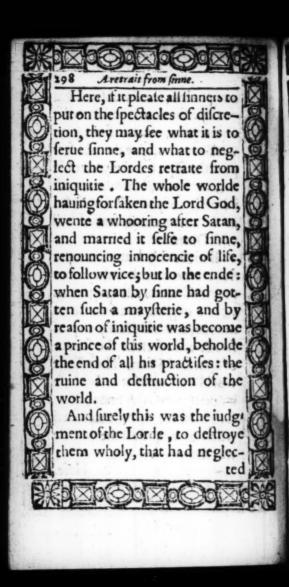


Lord in his suft sudgement surfer him to take your foules from you, and so rob you of all soye for euer.

If Diues had known the rystrannie of Satan, or the wages of his feruice, or the dangerous extremities of carnall fecuritie: no doubt he would have awaked from finne, and bin as wife before hand to have provided for himfelfe, as he was too late for his brethren.

And shall we, knowing the danger of deserring to repent, and the vilany of sinne, not prouide before hand against such a dangerous tempest, as Diues abode, and walke wisely: but incur the danger of extremitie by sleeping in carnall securitie,





A retrait from finne.

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of visitation: and this judgment is bent against althose that continue in sinne and will not repent.

Indeed the Lord hath made a couenant, and thereof he hath given vs a certaine facrament and earnest penie, that he for sinne will never drowne the world againe: but yet the couenant may breed in vs no securitie, but ratherit is a retrait from sinne, for somuch as it is a couenant betweene the Lord and vs, betweene whome no couenant can continue for e-uer, vnlesse wee returne from sinne.

For although hee hath promifed not to destroy the world againe againe for sinae, and this promise shall bee persourmed, not because we deserue it, but because hee hath promised: yet valesse we repent, Omnes similiter peribimus. We shall allike, wise perish. He will drowne ye in wo for euer.

This flood of torments, and hellish lake, wherein the damned doe wallowe, and wade in wnspeakeable paine: this floud doth passe the other, and vnles we repent, and by heartie repentaunce leape into Noahs arke, and so into the bosome of mother Sion, there is no saluation for vs.

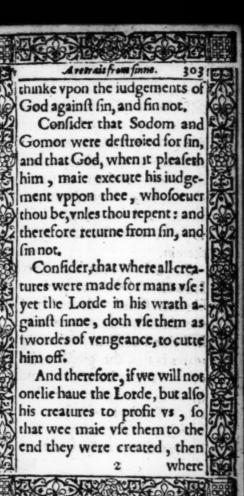
Let vs therefore repent, and lament our finnes, and close our selues in the readie arke of Moses.

ly chassitie, and to marrie the olde ferpent they had broken their obedience vnto the Lord. But beholde, those two wilde cities were tamed, destroied: yea burnt with fire and brim-

ftone.

Now, O ye children of men, of come and see the terrible fight of these two cities burning and consuming with fire: repent and lament your owne liues, that you are not behinde Sodom and Gomor in wicked-nesse, haue pledged them in the cup of spiritual fornication with sin and Satan.

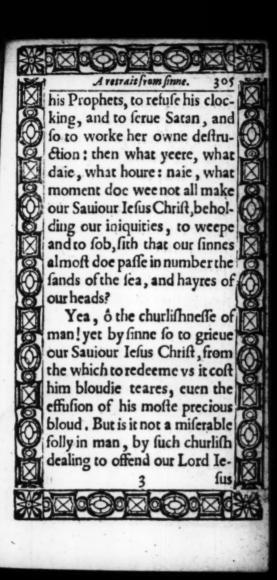
Let this fire and brimstone, like terrible Trumpetters of Gods iust iudgementes, sound to shrill in your eares, as to awake you from sleeping anie longer in sinne, least a woorse thing than this doo happen vnote you: yea, when soeuer you see water, fire, and brimstone, cothinke



304 Aretrait from finne.

where not onely the Lord himfelfe, but also all his creatures doe crie vpon vs, Repent and finne not: it standeth vs vppon to amende our faultes, to reforme our lines, and to frame our selues to all good workes, which God hath prepared for vs, that vyee shoulde walke therein.

But, ô the lamentable case of Iesus Christ! ô the vnspeakeable churlishnesse of man! for if the churlishnesse of one wicked citie Iesusalem, did wring teares out of the glorious eies of our Sauiour Iesus Christ, and made him to sigh and sob, because shee had dealt so vncurteouslie with him, so preposter rously with her selse, as to stone this



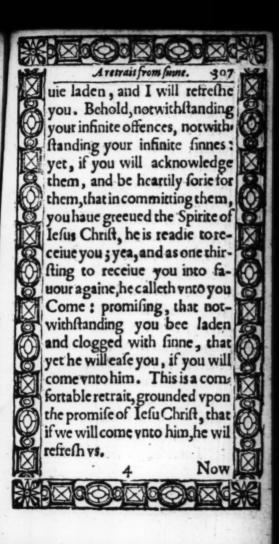
## 306 Aretrait from sinne.

fus Christ, who shall come to iudge the quick and the dead.

Ye swearers, ye cursers and railers, ye vsurers, theeues, and murtherers, yee Epicures, Papists, and carnall gospellers, all ye sinners that lie in sinne, that know sinne, and yet forsake it not, with what face will you present your selues before this heavenly ludge, out of whome you have wrong so many sobs, as you have committed sins in your life?

If you have vsed him so vnthankefully, and wrought him such griese: how can you looke but for griese for your reward? But, O the mercie of the Lord! that yet crieth, Come vnto me all ye that labour, and are hea-

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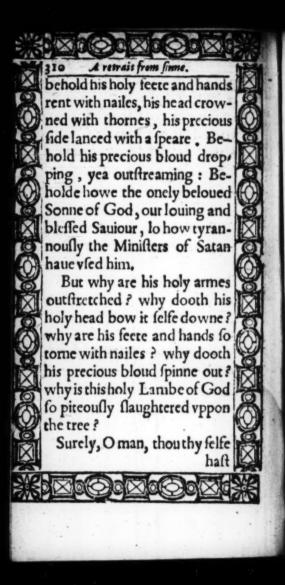
Now what is Iclus Christe? and what are we? wee are single ners, and therefore our due is death: but Iclus Christ is a Saudour: yea, saluation and life it selfe: and therefore to goe to him, and to leave sinne, is to passe from death to life, from sorrow of conscience to peace: yea, such a peace as passeth all winderstanding.

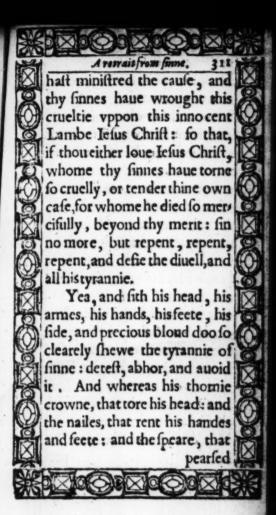
Yea, Iesus Christ is truth, and therefore if wee will sinne no more, but in a contrite spirite repaire vnto him, then will hee receive vs: hee will refresh vs with the deintie comfort of his holy spirite, and at length receive vs into joy, therein to live

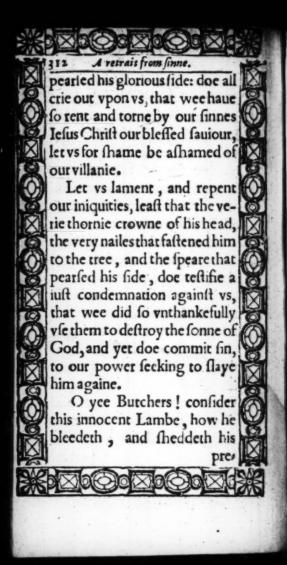
with him for euer.

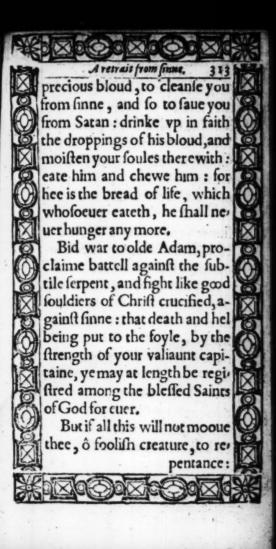
Therefore, if we have stopped

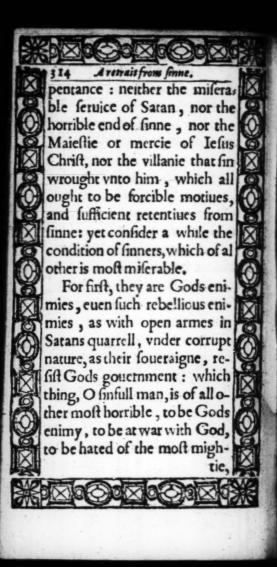
A retrait from finne. ped our cares at so manie retraits founded against fin : yet let this one comfortable speech! vitered by our Saujour Christ. ferue in steede of manye. Come : but if this retrait of les fus Christ bee not able to call thee effectually to repentance. then turne thine eies to his croffe, and seeing the villanie of finne thy maifter, and Satan the subtill Serpent, repent and amend. Behold the lambe of God. he that came in the similitude of finfull flesh, to faue theeby! his death. Behold how the die uell hath handled him , behold howe his helhoundes have intreated him, and all for finne, Beholde his holy body racked,

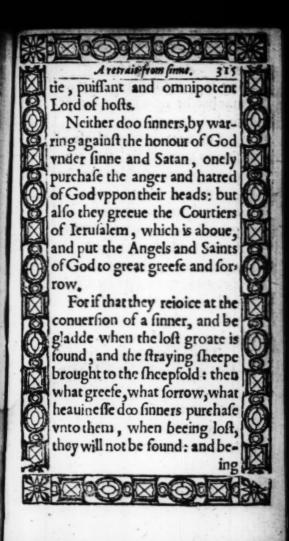


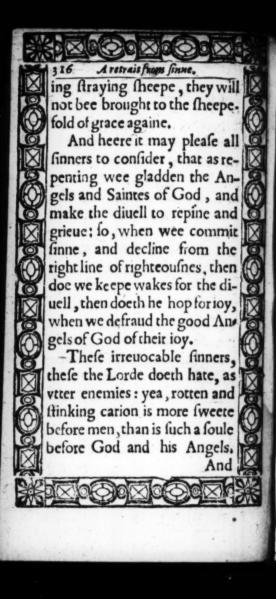








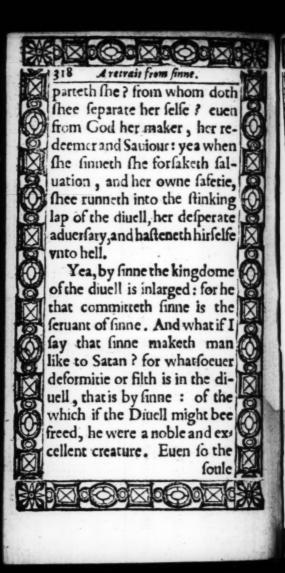




And therefore let all such repent, not onely because they are iniurious to God, and offensive to the good: but also because they are stinking creatures and such as the Lordneis ther may nor will abide, vnlesse they returne vnto him in sacks cloth and ashes: and therefore repent and amend.

Secondly, those sinners that stop their eares against the retrait of these motiues, let them consider their wonderous follie. For sinne is the dung of the old serpent, and he that sinneth for the vilest thing that is, forsaketh the most precious iewel in heaven and earth.

For what doeth mans foule lose by finne? from whom departeth

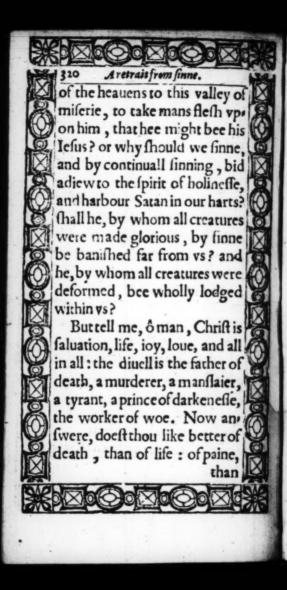


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foule of man, by fin is made filthie and deformed like the diuel. And what an injurie is this to God, that by fin, of his owne image, we should make the image of the diuell?

Repent therefore, and confulder thirdlie, that it gladdeneth the diuell to see vs sinne, because thereby we become his dwelling house. Now, how cursed a thing is sinne, which maketh the Temple of God the temple of Satan? what follie: nay, what madnes is it to lodge the diuell in our heartes, and to driue Christ and his holy spirit out of dcores?

VVhy should man deale so vnthankefullie with him, that being God, came from the top



than of ioye: of hatred, than loue: of damnation, than faluation: and of hell, than of heaven: if thou do, then shalt thou depart cursed into the euerlassing fire. But if thou doe prefer Iesus Christ, with his inestimable bleffings, before Satan: then why doest thou wallowe in sinne, which is the only way to preferre Satan in this world, and to establish his kingdome of darkenesse?

Wherefore, ô miserable man repent and amende: consider, sthat Iesus Christ, like an euangelicall henne, neuer ceaseth clocking to gather thee vnder his winges like a chicken: let him not clocke & call in vaine, neither be thou like vnto them that

322 Arewait from finne.

that stoppe their cares against the charmer, charme he neuer so wisely.

Consider that God created thee wholie to ferue him, with all thy hart, foule, ftrength, and power : remember that thou at Baptisme diddest vowe and (weare obedience to his name : remember that before GOD. and all the bande of the holie Angels and Saintes, thou didft renounce Satan, and all his works: and repent, vnles thou wilt have God and all his heauenly Citizens, at the daie of reuelation, to give sentence of condemnation against thy perjurie.

And why, O miferable man! fhouldest thou breake thy faith giuen giuen to God in Baptisme? it is not an oath to bee repented. For the service of the Lorde is onelie mans safetie, as the service of Satan is the onely cause of mans miserie.

The gailor that held vs in a flauish and spirituall Aegypt, was not Pharao, but the diuell, and that for sinne: and therefore, if we couet to inhabite the land of promise, and to liue in libertie, free from calamitie, it standeth vs vppon to returne vnto the Lorde, who is onely able, by his outstretched arme to saue and desend vs, from the miserable seruitude of so tyrannous a ruler.

Againe, all the spirits in hell may curse the filthy bondage



324 Arestait from finne.

of tinne, by feruice whereof they are in torments, and shall continue in paines vnspeakable for euermore. The Saints and holy ones of God are in blisse, in ioy: yea in such ioy, as neither eie hath seene, nor eare heard, nor heart euer conceiued. And why? euen because they repented, forsooke sinne, and did the will of God in heauen. For they onely haue entred, and shal enter into the kingdome of heauen, that do the will of our heauenly father.

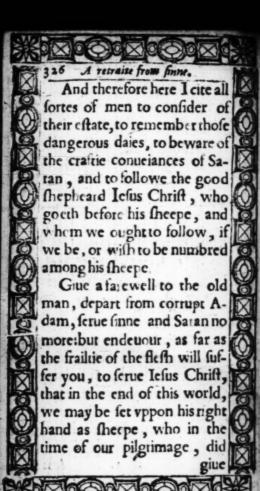
Therefore, fith his will, is our fanctification, innocencie of life, puritie in conversation, vprightness of heart, abstinence from the lustes of the flesh if that wee hope to enjoye the

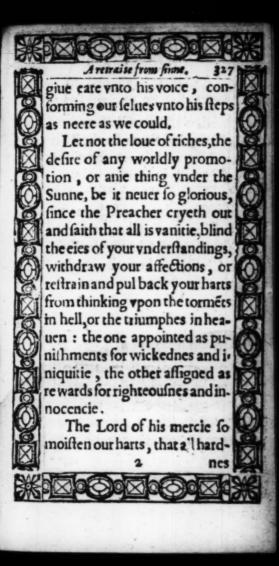
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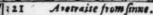
the paines of hell, let vs shew our schees repentaunt from hencesoorth, dooing good, and eschewing euill, by all meanes possible.

Considering withall, that as it is the most miserable thing in the world, to be like the diuell: so it is the most blessed estate, to be like Iesus Christ, to the which we are thus exhorted: Be ye holy, as I am holy. And surely, how shall we hope, as members to sue with Iesus Christ our head in heaven, if that by abstaining from sinne, we conforme not our selues vnto him, whome no man was able to rebuke of sinne?

P r. And







mes being taken away, we may with most willing consents ioin thands with Iesus Christ our cap tain, against Satan, sin, the sless do bitterly, and also continually war against vs, and far exceed tour strength to resist them, vn les that we forsake them, and shrowd our selues vnder Iesus Christ, to whome be all glorie, both nowe and for cuer, Amen.







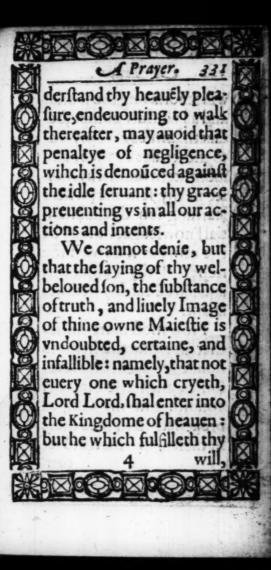
A Prayer vnto Almightie God, wherein we befeech his Diuine Maiestie, so to blesse vs with his grace, that the vse of the Prayers contained in this Booke, and the wholesome lessons comprised in the same may take Christian effect in vs. to our great comfort at all assaies, and specially in time of

necessitie. Made by A.F.

Father of endles mercy, the fountaine and welfering of all perfect happines, the giver of grace, the bestower of true



bleffednes & felicity:heare vs, O heare vs for thy bottomles compassion sake, & grant vnto vs, we humbly befeech thee, what foeuer wanteth in vs towards the accomplishment of our calling and dutie. And because thy holy word the trumpet of truth, & treasure of great riches, hath in expresse speech threatened manie stripes to that negligent feruant which knoweth thy will, and yet doth it not: vouchfafe vs, and as manie of vs as are instructed & taught, & thereby perceiue & vn-



## 332 A Prayer.

wil:& forfaking the world, and all worldly pompe, betaketh himfelfe wholy vnto the feruice of thee, and fibmitteth himfelf a fcholler in thy schoole; where learning found & substantial knowledge, he may be the more in loue with the riches of thy kingdome, and bid all earthly vanities auant.

Now most mercifull father, for that the helps to holines of life are infinite: some, and those singular, consisting in thy Gospell preached: some, and those notable, in sinceritie of con-

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conversation, and examples of godlines expressed: iome, and those speciall, in exhortations tending vnto Christianitie declared: fome, and those heavenly, in prayers and supplications contained : maie it please thee, of thine vnspeakable goodnes, O mer cifull Father, to give vs grace fo to imprint them in our memories, and to have them fealed in our hearts; that the course of our whole life maie testifie to the world, that thy gifts in vs are not voide and frustrate, barren and fruitles,

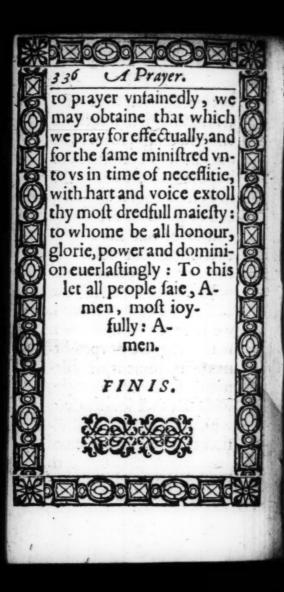
### 334 A Prayer.

vaine and vnused. Least being otherwise, it chance vnto vs, as vnto him that knitting vp his talent in a napkin, & hiding the same in the ground, had not only the same taken fro him, but was also cast into vnter darknes for his idlenes and vnprositable service.

Among al which helps
O eternall God, & faithfull
ouerseer of our soules, for
that this, which we have
in hand, is not of least account, since thereout we
suck the sweet sap of comfort, the assistance of thy
Spirit being present with

A Prayer.

vs: we befeech thee with al submission, to direct our vnderstädings, to increase our faith, to confirme our hope, to kindle our zeale, to guide all our affections, and to gouerne the whole course of our life: that exercifing our felues in this, or anie other godly volume, published for the edification of thy Church, we may vie it and them with integritie & vprightnes of judgement, with deuotion void of hypocrifie, with faithfull inuocation, with humilitie and fubmiffion:that inuring our felues

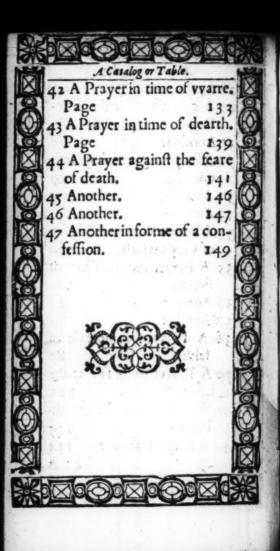


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Cum prinilegio Regia Maiestatis.